NATIONAL ANTI-SLAVERY STANDARD.

LYDIA MARIA CHILD, Editor.
Without Concealment----Without Compromise.
DAVID LEE CHILD, Assistant Editor.
VOLUME II.
NEW-YORK, THURSDAY, NOVEMBER 4, 1841.
NUMBER 22.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY,
At 143, Nassau street, New-York.

Oliver Johnson, General Agent:

☞ To whom all remittances are to be made, and all letters addressed, relating to the pecuniary concerns of the paper.

☞ Letters relating to the editorial department should be addressed to LYDIA MARIA CHILD.

TERMS.—$2,00 per annum, in advance; $3,00 if payment is delayed until the end of the year.

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OLIVER JOHNSON, PRINTER.

Selections.

From the Liberty Standard.

FREE LABOR.

In no State in the Union is there more of contentment, general competence, frugality and thrift, than are to be found in the State of Massachusetts—a State not surpassed by any other for its regard to the rights and interests of every class and condition of its population. Within the past ten years she has *increased* her property a hundred millions. The *annual* value of all her manufactures, is estimated at 100,000,000 of dollars. In 1837, her cotton mills consumed 37,275,917 pounds of cotton, which at 10 cents per pound was equal to $3,727,591, so the additional value given to this raw material was more than $13,000,000. 40,000 females are employed in the different branches of manufacturing industry, who receive an average compensation of eight dollars per month and board, (not four pecks of corn, and scanty supply of clothing, as the toil-worn laborer receives in the land of whips and thumb screws.) These employments are as various as the wants of man, and afford a competence to the industrious poor, inducing that self-respect, which tends to habits of frugality and virtue. Many of the females often leave the factory for the academy, as soon as they obtain, by their industry, the means of sustaining the expense of an education, and thus prepare themselves to fulfil to some good purpose the various relations and responsibilities of after life.

As a proof of the frugal habits and character of the manufacturing population at Lowell, it is stated in a recent publication at that place by Mr. Carney, the treasurer of the Lowell Institution for Savings, that the whole number of depositors in the Institution on the 23d July, 1840, was nineteen hundred and seventy-six; the whole amount of deposits $305,796 75. Of these depositors, nine hundred and seventy-eight are factory girls, and the amount of their funds now in the bank, is estimated by Mr. Carney in round numbers at *one hundred thousand dollars*. It is a common thing for one of these girls to have five hundred dollars in deposite, and the only reason why she does not exceed this sum is the fact that the Institution pays no interest on any larger sum than this. After reaching this amount she invests her remaining funds elsewhere.

Can a slaveholding community look upon these facts, Mr. Editor, and not see at once that the social compact based upon *free labor* is decidedly to be preferred to that founded upon *coercion?* In the one, as a general thing, peace and harmony, right and duty, prevail throughout, drawing forth from the employer and the employed the gentle virtues of charity, kindness and good will; in the other, the constant exercise of boisterous passions, (so says Thomas Jefferson,) continual fear, distrust, and watching, fretting and chafing, worrying both master and slave, are the prevailing characteristics. In the one, we may rest upon our pillows, feeling that we have none to molest or make us afraid;—in the other, patrols, guards, and watches, must be every where set to ensure safety and order. The community in which this latter state of things exists is entitled to our commiseration, and he who seeks to relieve them of it, will enjoy, if not the approval of the age in which he lives, the approbation of his own conscience; and of posterity.

SIGMA.

COMMERCE OF BRITISH INDIA.

From the London Atlas, Oct. 2.

COTTON CULTIVATION IN INDIA.

From the period of Captain Bayles's mission to America, for the purpose of making himself acquainted with the system adopted in that country, in the cultivation of cotton, to the transportation of that successful method to our Indian possessions, we have watched with deep interest, and from time to time recorded the progress of the speculation. On Captain Bayles's arrival from his interesting and ably-accomplished tour of investigation, we devoted, as our readers may perhaps remember, considerable space in this department of the Atlas, to the explanation of the system in question, and of the advantages contemplated by its adoption.

That system is, we are glad to learn by the papers of the last overland mail, meeting with the entire approbation of the Indian government, and there is every prospect of the anticipated benefits arising thereby, being eventually realized. The Madras United Service Gazette of the 25th June, states, that government has ordered the transfer of the American cotton planters, sent to organize their plans at that presidency, from Tinnevelly to Coimbatore, which country is better suited to the project. The local authorities, it appears, with full confidence of its ultimate success, were exerting themselves zealously in promotion of the scheme. Captain Hughes and Mr. Fitch, who are stated to be the most efficient coadjutors in the cause, were busily engaged in carrying out the plans of the government at the Madras presidency, whilst those on the Bengal side, (with Captain Bayles as superintendent,) are equally energetic in the prosecution of their plans. From the Bombay branch we have not recent tidings on the subject. The American cotton seed and implements of husbandry sent from England, had reached Errode, and great preparations were making in various parts of the country in bringing this extensive enterprise into immediate operation.

At the Agricultural meeting of Calcutta, in May last, some of the soil of the island of Cheduba was stated to have undergone analyzation, and was found to correspond exactly with that on which the Sea-Island cotton of Georgia (S. C.) is produced. A report on the subject of this important discovery had been made to the Indian government, and a cask of Sea-Island cotton seed had been, accordingly, shipped to Cheduba.

It has long been a dogma, among cotton cultivators, that the description of soil so favorable to the cultivation of cotton was peculiar to America, thus yielding to that country a vast monopoly in the production of a superior cotton; but we have at last discovered a Sea-Island of our own, and will, doubtless, turn it to a profitable account. We may here mention, that the Bengal section of the American planters, in passing through Allabad, were shown specimens of Indian corn, which they unanimously pronounced nearly, if not quite, as good as they commonly met with in America.

From the Bombay Times, June 23d, 1840.

PRODUCTION OF COTTON IN INDIA.

On examining into the supplies of cotton brought to this market during the twelve months ending 31st of May, we find that the result is well calculated to astonish those who have not been marking the progressive increase of this product, but have been dwelling with fancied security on the recollections of what used to constitute a large supply for us; viz: 200 to 250,000 bales. It appears, then, that from the first of June, 1840, to the first of June, 1841, the imports of cotton into Bombay have amounted to 174,212,755 pounds; or, on the previous average, of 3 1-4 cwt. to the bale, 478,606 bales, little short of half a million of screwed bales! This is a larger quantity than America produced up to the year 1826, and more than was consumed in England during the same year. In 1825, the entire products of the United States amounted to only 169,860,000 pounds, though twelve years after, it had reached 444,214,537 pounds.—(*Vide* McC.'s Dict.)

As a further encouragement to the cultivators, we may state that the consumption of East India cotton in Great Britain has increased in a greater ratio than that of any quality whatever. In 1816, at which period the average of American Upland was 18 1-4d. and Surat at 15 1-4d., all the consumption of American was 4,036 bales, and East Indian 207 bales per week. In 1839, when the average price of Upland was 7 5-8d. and Surat at 5 3-4d., the consumption of American was 15,644 bales, and East Indian 2,142 bales per week; the increase, in twenty-three years, of the last mentioned, being in the ratio of 1 to 10. In the same period, the consumption of Egyptian, Brazil, and West India varieties has not doubled.

From the London Literary Gazette, September 11, 1841.

INDIAN PRODUCTS AND MANUFACTURES.

Connected with this subject, we rejoice to see that measures are being successfully taken to form a national intercommunication of valuable products and manufactures between England and her mighty eastern empire. This has been long and most strangely neglected; and it would have been well worth while to establish a board of commission, with government influence and authority, to direct and superintend so important a concern. As it is, the stimulus appears to have been given by the committee on trade, &c. emanating from the Royal Asiatic Society; whose proceedings have had a most beneficial effect both at home and in India. We now learn that experiments on the cultivation of cotton are *promising the greatest results;* and that other branches of industry are all being improved and promoted by European skill and encouragement. The Himlayan fine has been acclimated, and found extensively useful; and the "prodigious" lucerne, and other nutritious grasses, of which travellers have spoken in such high terms of praise, are also introduced with every prospect of adding much to our agricultural prosperity. Teas, coffees, silks, and hundreds of fruits, gums, dyes, medicines, and other precious articles of commerce remain yet to be cultivated, and interchanged in abundance, to the incalculable advantage of both countries.

From the Liberty Standard.

NEW TEST.

Abolitionists are often accused of innovation and ultraism, because they insist that we should hold no communion with slaveholders. The sin has been tolerated in the churches of the various denominations for the last sixty years. During this period remonstrance, has followed remonstrance, to which the only reply has been, "it is a necessary evil *for the present*, let us manage it and in due time it shall be abolished." This was the tone of the replies, when the spirit of Liberty was abroad in the land, and when it breathed with a healthy and strong pulsation; but her defenders went to sleep upon the lap of ease and awoke shorn of their glory and strength. In this period of slumber, slavery has strengthened itself an hundred-fold, and the roots of this tree of oppression are drawing substance and moisture from the very ashes and blood of the heroes of Liberty. We propose in this article to collect the opinions of the Fathers in the Church and see how they compare with the extreme caution, to give it no milder term, of some modern teachers.

Take the following, from a dialogue on Slavery published by Samuel Hopkins, D. D., of Newport, R. I.

> This leads me to observe, that our distresses are come upon us in such a way, and the occasion of the present war is such, as in the most clear and striking manner to point out the sin of holding our blacks in slavery, and admonish us to reform, and render us shockingly inconsistant with ourselves, and amazingly guilty if we refuse. God has raised up men to attempt to deprive us of liberty; and the evil we are threatened with is slavery. This, with our vigorous attempts to avoid it, is the ground of all our distresses, and the general voice is, "We will die in the attempt rather than submit to slavery." But are we not at the same time making slaves of many thousands of our brethren, who have as good a *right* to liberty as ourselves, and to whom it is as sweet as it is to us, and the country as dreadful! Are we not holding them in the most abject, miserable state of slavery, without the least compassionate feeling towards them or their posterity; utterly refusing to take off the oppressive galling yoke! Oh, the shocking, the intolerable inconsistency! And the gross inconsistency is an open practical condemnation of holding these our brethren in slavery; and in these circumstances the crime of persisting in it becomes unspeakably greater and more provoking in God's sight; so that all the former unrighteousness and cruelty exercised in this practice, is innocence, compared with the awful guilt that is now contracted.

We quote again from the decided testimony of President J. Edwards. In a sermon preached at New Haven, Sept. 15, 1791, he says:

> Great Britain, in her late attempt to enslave America, committed a very small crime, indeed, in comparison with the crime of those who enslave the Africans.
>
> To hold a slave, who has a right to his liberty, is not only a real crime, but a very great one. Does this conclusion seem strange to any of you? You will not deny that liberty is more valuable than property: and that it is a greater sin to deprive a man of his whole liberty during life, than to deprive him of his whole property; or, that *man-stealing* is a greater crime than *robbery*.—Nor will you deny, that to hold in slavery a man who was *stolen*, is substantially the same crime as *to steal him*. These principles being undeniable, I leave it to yourselves to draw the plain and necessary consequence. And if your consciences shall, in spite of all opposition, tell you, that while you hold your negroes in slavery, you do wrong, exceedingly wrong; that you do not as you would that men should do to you: that you commit sin in the sight of God; that you daily violate the plain rights of mankind, and that in a higher degree than if you committed theft or robbery,—let me beseech you not to stifle this conviction, but attend to it, and act accordingly, lest you add to your former guilt that of sinning against the light of truth, and of your own conscience.
>
> To convince yourselves, that your information being the same, to hold a negro slave is a greater sin than fornication, theft, or robbery, you need only bring the matter home to yourselves. I am willing to appeal to your own consciences, whether you would not judge it to be a greater sin for a man to hold you and your children during life in such slavery as that of the negroes, than for to indulge in one instance of licentious conduct, or in one instance to steal or rob. Let conscience speak, and I will submit to his decision.

The following testimony was printed with the constitution of the Presbyterian church, up to the year 1818, when, to satisfy the clamor of slaveholders, it was stricken out:

> "What are the sins forbidden in the eighth commandment?" The answer states, among other sins, *man-stealing!* And this is the account of that sin officially "ratified and adopted by the Synod of New-York and Philadelphia, held at Philadelphia, May 16, 1788, and continued, by adjournment, until the 28th of the same." Our General Assembly thus annotate. 1 Tim. i. 10. "The law is made——for men-stealers." This crime, among the Jews, exposed the perpetrators of it to capital punishment. Exod. xxi. 16: "he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death;" and the apostle here classes them with sinners of the first rank. The word he uses, in its original import comprehends *all who are concerned in bringing any of the human race into slavery, or detaining them in it.* Hominum fures, qui servos vel liberos abducunt, retinent, vendunt, vel emunt. STEALERS OF MEN ALL THOSE WHO BRING OFF SLAVES OR FREEMEN, AND KEEP, SELL, OR BUY THEM. To steal a freeman, says Grotius, is the highest kind of theft. In other instances, we only steal human property; but when we *steal or retain men in slavery*, we steal those who, in common with ourselves, are constituted by the original grant, lords of the earth. Genesis i. 28: "God blessed them; and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Vide Poli synopsin in loco.

The following decided testimony is from a letter of Abraham Booth, a standard author among the Baptists:

> For I have not a stronger conviction of scarcely anything, than that slaveholding is wicked, and inconsistent with a Christian character. It is impossible to prove, that an innocent BLACK man has not as much right to his personal liberty, as an innocent white man; and to me it is evident, that whoever would purchase an innocent black man, to make him a slave, would, with equal readiness, purchase a *white* man, for the same purpose, could he do it with equal impunity, and with no more disgrace. *Surely nothing can be more inconsistent, than zeal to maintain our civil liberty, and a disposition to deprive our innocent fellow-creatures of their personal liberty—or to continue them in slavery, when reduced to that abject state.*

Again says the same author, in a sermon preached in London, Jan. 29, 1792—

> He, therefore, who dares to vindicate such conduct, might, on his *own* principles, be justly kidnapped, bought and sold, for a similar state of slavery. For who among all *the traders in men, and holders of slaves*, would think himself treated with equity, were he, after having been kidnapped by a villain, [or born in a Christian land] to find his bones and sinews, his bowels and blood, exposed to sale, and actually purchased by one whose profession it was to *trade in the persons of men*. (Ezek. xxvii. 13.) The very thought of such a catastrophe, stings with distress; and yet, if any man upon earth deserves to be so treated, it must be he who has made it his business to buy and to enslave his innocent fellow-creatures.

John Wesley has said—

> Perhaps you will say, "I do not buy negroes; I only use those left me by my father." So far, it is well; but is it enough to satisfy your own conscience? *Had your father, have you, has any man living, a right to use another as a slave? It cannot be, even setting Revelation aside.* It cannot be, that either war or contract, can give any man such a property in another, as he has in his sheep and oxen. Much less is it possible that any child of man should ever be born a slave. Liberty is the right of every human creature, as soon as he has breathed the vital air; *and no human law can deprive him of that right which he derives from the law of nature.*

Dr. Adam Clark waxed very bold, and declared—

> In heathen countries slavery was, in some sort, excusable; but among Christians, it is an *enormity* and a CRIME, for which *perdition* has scarcely an adequate state of punishment.

Richard Watson testifies as follows:

> My argument then is, if it was wrong to enslave the negroes, it is wrong to keep them in hopeless bondage; and it follows, that, after this country had renounced the African slave trade, it was bound, by the very principles on which that wretched traffic was repudiated, to have taken measures for the liberation of all who had thus been wickedly reduced to a state of captivity, at the earliest period at which their liberation could have been made consistent with their own interests, and long before this time to have converted them into a free, industrious, and happy peasantry.

According to Lee's History of Methodism at its organization, it adopted the following rules in relation to slavery:

> Every member of our society shall legally execute and record an instrument [for the purpose of setting every slave in his possession free] within the space of two years.
>
> Every person concerned, who will not comply with these rules, shall have liberty quietly to withdraw from our society, within twelve months following, the notice being given him as aforesaid; otherwise, *the assistant shall exclude him from the society.*—(Lee's Hist. p. 101.)
>
> Those who *bought or sold slaves*, or *gave them away*, unless on purpose to free them, *should be expelled immediately.*—(Lee's Hist. p. 101.)

In 1801, the discipline read thus:

> When any travelling preacher becomes an owner of a slave or slaves, *by any means*, he shall forfeit his ministerial character in our church, unless he executes, if it be practicable, a legal emancipation of such slaves, conformable to the laws of the State *in* which he lives.
>
> Every member of the society who sells a slave, shall immediately, after full proof, be excluded from the society.

We trust these extracts are sufficiently numerous to show that abolitionists are not "troubling Israel" with new doctrines or new tests. What is, then, the cause of the present conflict, not of the slaveholder with the freeman, but of Christian with Christian, and freeman with freeman? Simply this: the whole community, until lately roused, had been for years falling into a fatal relapse upon the subject of human liberty. Certainly a different tone and feeling pervade the Church and the ministry from that which once moved the whole united Colonies to join hands and hearts to gain their freedom, and do battle for the rights of man all over the earth.

In a future number, we intend to present in a connected form, the opinions upon this subject, of the distinguished statesmen of the golden age of the Republic.

From the Voice of Freedom.

BAPTIST ANTI-SLAVERY CONVENTION.

Held at Waterbury, on the 29th and 30th of Sept. 1841.

To the Baptists of Vermont:

BELOVED BRETHREN:—We address you on an important subject. We are not "men of one idea."—But there is one idea that is a weighty one with us. Or rather, there is one subject—that which has called us together at this time—which impresses us weightily with many ideas, some of which we now beg leave to communicate.

We commence with the *entire sinfulness of slavery*—that system whose legitimate work it is, to seize on creatures made in the image of God, and by the Maker's hand crowned with glory and honor, and placed but a little lower than the angels, and cast them down among four-footed beasts and creeping things, to be treated as other merchandise of the earth. We hold that this system is sinful, and only sinful, continually, and under all possible circumstances. We deny that human beings can rightfully be made merchandise, either by seizure, purchase, or entailment. We affirm that it is shockingly impious and monstrously unnatural, on the part of the aggressor, to sustain the relation for a moment.—What is most wonderful in regard to this monster is, that it should ever have found a resting-place for the sole of its foot, in the *Church*. But so it is.—The Church, calling itself by the name of Him whose great command touching our duty to our fellow was, "Thou shalt love thy neighbor as thyself," has thrown wide open its doors, and given entrance, entertainment and protection, to this dreadful devourer that feeds and fattens on the souls of men. Thus much, principally in the shape of declaration, we deem to be sufficient to say to Baptists in Vermont, on this point.

Another idea with us is, that wherever there are *sins*, there are also *sinners*. There are those who hold, or profess to, that *slavery* is the vilest sin the sun ever saw, and yet at the same time hold and treat *slaveholders* as very good and Christian men! We cannot see the consistency of such doctrines. We call those sinners who commit sins, and treat them accordingly. To say there has been thieving, and yet no thief—that there has been robbing, and yet no robber—that there has been murder, and yet no murderer, is a way of using language, to which we are not accustomed. And we doubt exceedingly, whether, barely for the accommodation of the "*delicate* subject" we are now meddling with, the world of mankind will consent to carry out such a mode of using language into general practice. It is true that, for the sake of proscribing the cause of freedom, many other valuable things have been thrust down and made to suffer proscription with. But we do not believe that there is yet a preparedness, exactly, when this, that, or the other capital felony has been committed, to let it pass off, and say there has been no felon.

Again, it is plain that the magnitude of the sinner's criminality is in proportion to the enormity of the offence he commits, the amount of light he enjoys, and the power he possesses to do harm by example and influence. That is, if it be a great crime to rob a man of his *farm*, it is an infinitely greater crime to rob him of his *wife and children*, or of *himself*. And if it be highly sinful in ignorant and degraded Africans to make merchandise of each other at home, and more sinful for sordid Spaniards to make merchandise of them on the ocean, it is incalculably more sinful still for enlightened, professing Christians to do the same thing in the United States. And furthermore, if it be flagrantly sinful in the common people of a Christian community to do these things, it is incomparably more sinful for the religious guides and teachers of that community to do them, or to teach that they may be done.—These are common sense views. There is no extravagance in them—no distortion—no obliquity.

Now, the reason why these despoilers of God's image, these robbers of earthly interests, these destroyers of souls, are not seen in their true light, and treated accordingly, is, that the diabolical work is in the *Church!* And the reason why it is in the Church is, that it is sanctioned and sustained by human law. The Church, which is looked up to as a standard of morality, is corrupt enough to take for its standard in this matter, the law of the land, rather than the law of God. And the law of the land is made by the party interested—the criminals before God themselves. What then is to be done? What, but for the Church to adopt a new and better standard—or rather re-adopt the old one, which has been abandoned? It is nothing to the purpose to tell us that slavery is a *political* matter, a *creature of law*—and to undertake to reason from that, that it is to be left to the State. We ask, who are the makers of the laws? Who, more than church members themselves? Is this abomination *forced* upon the Church? Not at all. What part of the slaveholding Church asks for its removal? The truth is, slaveholding, and the laws regulating it, have a common origin in human selfishness. Laws are but indices to the sentiments and interests of those who make them, or cause them to be made. In order to there being corrupt laws, there must first be corrupt law-makers. The whole mischief comes, then, from the corruptness of selfish hearts. And whose province is it to labor for the heart's renovation? Is this a work to be left to the *State?* Is it not pre-eminently a work belonging to the *Church?* Shall the purifying of the Church be left to the action of the State? Suppose that adultery and murder should find way into the State, and through the statute books into the Church. Must they be allowed to stand in the latter until removed by the former? To do thus, would be to set up the State, instead of the Church, as the "salt of the earth" and "light of the world."

But we are told that the removal of this villany from the Church and the world, is to be left to the progress of holiness, which is to be carried forward by the preaching of the gospel. And how long will it take for *such* a gospel as has been preached on this subject for two centuries past, to accomplish the work? It is a gospel that slavery feeds and fattens upon. Do not the southern churches make as stout pretensions as any to the purity, power and efficacy of their gospel preaching? Do they not abound with revivals and converts? And is not their soundness in these matters generally conceded to? Have they not been abundantly helped on in this pious course by all those who are too holy to trouble the Church or the world with such heresies as that "God hath made of one blood all nations of men"—that we are to "remember them that are in bonds as bound with them"—and that we are to love our neighbors as ourselves, and do to others as we would have others do to us? And what are the fruits of these doings? What has been accomplished for the perishing slave? His chains have been made stronger, the walls of his prison-house higher, and the heart of his oppressor harder.

But the churches, we are told, are independent bodies, and above and beyond all foreign control.—Very true—each church is independent of all others, and accountable only to God. But are churches above being preached to? And is it nothing to one church that there is sin in another? Individuals are as independent of each other as churches can be. And is it nothing to one individual that another is in a flagrant sin? Is not sin a common enemy, to be assailed wherever it appears? "Have we not all one Father? hath not one God created us?—why do we deal treacherously every man against his brother?" Are we not all made in one image?—"In the image of God created he him." In the creation there is made a chord to run from each human heart to all the other hearts in the great family.—He who benumbs his sensibilities against the touch of this string, does essential violence to his own nature, at the same time he wrongs every individual of the great common brotherhood. To do this suicidal and fratricidal thing, it is not necessary to go forth assailants and aggressors. We only need to *neglect* to obey the promptings of nature, reason, and religion. It is true that those who only "passed by on the other side" did not at that time do with their hands what he had done who asked, "am I my brother's keeper?" But their practices agreed exactly with his words, in tone, temper, and effect. And no thanks to them if the results of their conduct were not precisely the same as the results of his. "Inasmuch as ye did it NOT," * * * ye "shall go away into everlasting punishment." "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." The spirit of the scriptures cited in this connection, is as applicable to independent churches as to independent individuals. The opposite doctrine is one which no church will attempt to carry out. Passing by the nearer association of two individual churches, situated contiguously, let us see what would be done with some matters between the collective bodies of churches in two separate States. Suppose the churches in New Hampshire were in the habit of indulging drunkenness in their members? Suppose that drunkenness were as common a thing in the churches there, as slaveholding is at the South. Would the plea be heard that the churches in Vermont have nothing to do about it?—Would the interchange be kept up between conventions, associations, pulpits, and communion tables, without remonstrance on the part of the churches in Vermont? If it should be, should not we be "partakers of their evil deeds?"

We have already said that slavery is tolerated in the Church, because it is not made odious by the prohibitions of human law. Let us take this bundle of villanies in pieces, single out a few of them, one by one; separate them from slavery, so that they may be made to stand out, in their native ugliness, in the form of felonies, and see what church would tolerate any one of them for a moment. As we unroll the bundle, suppose we take out *theft*. Now, if a church member steal a horse, a sheep, or a bushel of corn; what church will not make the offence a disciplinable affair, at once? Well, how much more is a man worth than all these paltry articles put together? Again: take robbery, adultery, or murder. What church will tolerate either of them? But take them all, and all the other legitimate fruits of slavery, wrap them up carefully together, and, instead of labelling them *a bundle of felonies*, write on them that delicate, inoffensive word, *slavery*—otherwise, "mischief framed by a law"—and they at once become a thing quite tolerable, altogether consistent with Christian character! We know of no scripture authority for such doings.

But we are told that if we persist in entertaining such views, and carry them into practice, the Church will be divided. We cannot help it. Better that it be divided, than that the whole be lost. We throw the whole responsibility where it belongs. Let those who cling to their sins, and those who give countenance to the sinners, see to it. We do not believe that everything should be sacrificed to union. Our motto is, *truth and righteousness first*—union afterwards. In the words of a resolution already adopted by this Convention, we hold that when the majority becomes corrupt, the adage, that "union is strength," ceases to be true—that then division becomes strength. As witnesses to this point, we would cite Gideon, Elijah, Martin Luther, Roger Williams, and a host of other reformers in all ages, who have put their trust in the Lord, and have thus in their weakness been made strong, and have waxed valiant in fight against sin. Baptists are the wrong class to express alarm about division. A cardinal doctrine with them is, independence of the churches, and individual responsibility. They are the greatest separatists in the world. In this they are the most republican and the most primitively Christian sect in existence. Far, far off be the day, when Baptists shall be *united* in covering up sin. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them, shall have mercy."

The church that will be disturbed and divided with cardinal truths, ought to be disturbed and divided. But the *cause* of the division is not the preaching of the truth. Truth is never divided against itself.—Let those who so much deprecate division, go about removing the *cause* of division—the troubler of Israel. Let the Achan be cast forth from the camp. We love union; but we are not among the blind devotees who fall down and worship, as often as this word is pronounced in our hearing. We would be rational, and consistent, and scriptural, in this as in other things. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" "Wherefore, come out from among them, and be separate, saith the Lord; *and touch not the unclean thing;* and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

But we must not judge our brethren, we are told. We must be charitable and forbearing. There are other sins as well as the sins of slaveholding. We have nothing to do by way of entering the hearts of men. We do not employ ourselves to ascertain how far men may live in the constant violation of God's fundamental laws, and yet be his obedient children. The rule which we take is, "ye shall know them by their fruits." This rule is of high authority, and meddles with tangible things. It takes hold of the conduct. This is what we do, leaving the heart to God. And we have never known or heard of any different method of proceeding among our brethren. We suppose they proceed against offenders on their *conduct*. And why is this a more reprehensible thing in us than in them? Why should not those who proceed against falsehood or inebriation be censured for judging and entering into the heart, in thus doing, as well as they who proceed against oppression? If there be one sin against which the Bible has more denunciations and anathemas than against any other, it is the sin of oppression. The passages are too numerous to be quoted or referred to here. The Levitical law was—"Thou shalt not defraud thy neighbor, neither rob him." The denunciation, by the mouth of the prophet, against such as violate this law, runs thus: "Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages and giveth him not for his work." The Saviour's law touching the point, is affirmative and strong. He requires us not to oppress or in any manner hate our brother, but he says: "Thou shalt love thy neighbor as thyself." The apostle in censuring those who fail to fulfil this royal law, comes very near laying open the heart. It is the beloved disciple who speaks, on whose tongue the law of kindness always dwelt. His rebuke brings on the face of it the evidence that his heart is a fountain of love. His language runs thus: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And again: "Whoso hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" * * "Let us not love in word, neither in tongue; but in *deed and in truth*." Here we find ourselves brought around again to the *fruits*—the *conduct*. And the rule that requires us to *love*, of course forbids us to oppress, inasmuch as the lesser includes the greater. Our reply to those who say that there are other sins, as well as the sin of slavery, is, that no other sin of the same magnitude, or that could be mentioned the same day with it, is tolerated in the Church. If there be, then there are two millstones about her neck instead of one. The difference in the conduct of the Church towards this sin and towards others is: that others are required to be repented of and forsaken, while this, one of the foulest that fills earth with anguish, and perdition with souls, is granted full toleration.

Again—it is said that if we suspend fellowship and co-operation with slaveholders and their abettors, we drive them away beyond our reach, and they will not hear us. Do not those who bring this objection fail to distinguish properly between *suspending Christian fellowship, and cutting off human sympathy?* Want of discrimination here might easily come in, by an association of ideas, from existing practices. There is too much cutting off of human sympathy in church discipline. It should never be done. It is unnatural as well as unchristian. God has not required such a thing at our hands, but the reverse. We should cultivate continually, a yearning of soul after transgressors, that would cause us to pursue them and hold upon them with entreaties, and motives to return into the ways of truth and holiness. Peradventure, we may thus save souls from death. In order to do this work of winning souls back, successfully, it is necessary to suspend Christian fellowship. Otherwise, where is the cause for *labor?* When the labor commences, the suspension of fellowship commences of course. What we do then, in the case of slaveholders and their abettors is, to tell them in all Christian suavity, that we suspend Christian fellowship until they repent. We cannot allow them to join with us in religious worship, nor in the use of means for the conversion of the world. At the same time they are to understand that we pursue them with prayers and entreaties, and open arms, to their graves, unless they forsake their ungodliness. If it be said that they will not hear us, we reply that this doctrine carried out, will call home every missionary, shut up every pulpit, and stop every press, now in operation for evangelizing the world. We learn from the scriptures of truth, that it is our duty, or divinely-appointed work, to preach the word which God bids us, even to the stiff-necked and rebellious, whether they will hear or forbear.

This refusal to co-operate with them is not to be taken as a withdrawal on our part from the field of benevolent labor. On the contrary, our diligence and efficiency are to be increased.

Finally—Our course is objected to on account of anticipated disaster to denominational institutions. This objection presents one of the grossest exhibitions of the abominable doctrine that the end justifies the means. The gospel must be preached to the poor, the Bible given to the destitute, and the heathen be converted to God—therefore we must continue in Christian fellowship and co-operation with those who violently wrest the gospel from the poor, and the Bible from the destitute, and themselves make heathen systematically, by law and every day practice—whose means for making a show of benevolence, are obtained by robbing the poor, starving souls, and selling the image of Jesus Christ! It is not that we love and care for the heathen and the destitute, less than others; but that we do not see the necessity—and, what is more, we do not admit the Christian consistency, or the right of co-operation with those who employ the fruits of unrighteousness. We cannot, if we would, hide from the Searcher of hearts, the monstrous hypocrisy of robbing the poor at home to supply the poor abroad—of making heathen in the United States, to procure the means of *un*making heathen in Asia—of selling the image of Christ for money to be used in converting men into Christ's image. "He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chastiseth the heathen, shall he not correct? He that teacheth man knowledge, shall not he know?" "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain, if thou sayest, behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth he not know it? and shall not he render to every man according to his works?" And not only is this iniquitous work exposed to the omnipresent eye of Jehovah, but it cannot always be kept from the heathen world. The humiliating intelligence has already gone forth, and the deserved rebuff has already commenced returning into our faces. And what shall we do or say, when those to whom we proffer the remedy for sin, retort upon us—"physician heal thyself—go home and do away with your own heathenism, made and fashioned by your own Christian hands, and then we will talk with you about surrendering ours." Oh, must we not blush and hang our heads with shame?

But our opponents are very sure that God has used these institutions, imperfect as they may be, as instruments for saving the souls of men.—Granted. And what if God has carried forward some of his work by such instrumentalities as he could get. This does not prove that he is not entitled to better ones. Nor does it prove that, on our part, we should waste our own energies, and subject ourselves to the rebuke of the world, and the curse of God, for the sake of being co-workers with sinners. The doctrine which we are now refuting, does not come well from the mouths of seceders from the American Bible Society.—Was it not abundantly claimed by the adherents to that society, and conceded by those who withdrew, that that institution came up, and went forward, and prospered, under the fostering hand of God? But this was not a good and sufficient reason with Baptists, why they should remain connected with it? They withdrew for purification, that they might be more efficient—especially, that they might be free from what they viewed to be the errors and sins of others. For these reasons we withdraw from co-operation with slaveholders and their supporters. And it is our conviction, that we do this for causes infinitely greater, and for reasons incomparably better, than actuated the separation from the American Bible Society. And our Baptist brethren assure us, and give the proof, that so far has the division, and the organization of the American and Foreign Bible Society, been, from injuring or weakening the cause, the funds and the efficiency are incalculably increased. We confidently predict such a result from the measures we are taking. There are many Baptist abolitionists, who have for a long time had conscientious scruples on this subject. These scruples, we have reason to believe, have to a considerable extent lessened contributions hitherto. A gush of benevolence, if we have received right impressions, is waiting for channels to flow in.

We close, with a word to such as may not have been aware, hitherto, that their co-operation with slaveholders, in matters of benevolence, has made them to be "partakers in their evil deeds." Now, suppose slavery were out of the way—that instead of the Baptist church in the southern States being full of a system, whose legitimate fruits are robbery, theft, adultery, murder, and heathenism, it were full of any one of these sins. Could there be co-operation, in works of benevolence, while those contributions to the common treasury, were the fruits of robbing neighbors of their bread, stealing horses or sheep, keeping brothels, selling poison to their neighbors, or wresting Bibles, and other books and means of intelligence from their neighbors' children, to the destruction of their intellects and their souls, and still no participation in their guilt? We beseech our brethren, not to continue to pursue a course which they will in the end have to look back upon with regret and anguish of spirit.

O. S. MURRAY, for Committee.

From the Herald of Freedom.

THE MADISON COUNTY ABOLITIONIST.

We have refrained from noticing the appearance of this new paper in the anti-slavery field, though it comes under the conduct of our gallant friend, James C. Jackson. And had it come under almost any other conduct, we would have still refrained from saying any thing on the occasion. We are not surprised at all at seeing third-partyism hoist banners in the State of New-York. It is a great sea of politics and speculation, and we are not astonished at seeing *phenomena* rise up out of it. But we are saddened, as well as surprised, at seeing the name of JAMES C. JACKSON the bearer of a *starred* and *striped* banner in our *moral* field. We should scarcely be less so to see him at the foot of an anti-slavery Liberty Pole, or of the mast of some of our *men of war* out on an *anti-slavery* cruise. Has anti-slavery then become a *physical-force* reform? Are we to draw the sword and shoulder the firelock, to *fight* our way to the abolition of slavery?

We love and admire James C. Jackson—but we must bear our faithful testimony, as we would against Garrison himself, whom we should almost as soon have looked for as the bearer of a political flag. Jackson is not a non-resistant, we know, in the broad sense of the word—but then anti-slavery is a *non-resisting* enterprise. It professes to be a *moral* revolution, and not a *physical*. It contrasts itself with the Revolution of '76, which was carried on by force. It enjoins submission on the slave. It will not countenance him in resorting to physical force, to effect his deliverance. Will it countenance us in resorting to it? For what is third-partyism, or any partyism, but *force* and *arms?* Jackson does not profess non-resistance generally—but does he not profess it as an *anti-slavery* instrumentality? We have nothing to say in advocacy of non-resistance generally, as an abolitionist. But we do say that anti-slavery is an enterprise of *peace*, so far as physical force is concerned, and that legislation, except for mere repeal, is *force* and *arms*, or it is nugatory.—And when a law is repealed, acts once sanctioned by it become unlawful, and are punishable by *the sword*.

This third-partyism is *all force and* [illegible] the anti-slavery enterprise as decidedly into a mere military affair, as the Declaration of Independence was, or the war that fought it out. Moral instrumentality is lost sight of entirely. It will do well enough for the *Reverend* Mr. Tracy to go for the *drum* and *fife* policy—but James C. Jackson is not on congenial ground. He has *consented* to be there, against his better judgment. His heart cannot be there. He can have no more fancy for this *cockadeism;* these third-party regimentals, than David had for the *'coutrements* of that tall ruffian, who fled before Goliath. And against Goliath, Saul's harness would have availed the stripling of Israel, just as much as third-partyism will the handful band that have assumed it against the grasshopper multitudes they stand so ludicrously opposed to. David could have grappled the champion of Gath in a brute, Philistine hug, in just as good taste and with as fair prospect of victory, as anti-slavery can its political opponent—or its any opponent, in political armor.

We will not insult James C. Jackson with an argument on this point. It is palpable, and was from the beginning, that anti-slavery was a moral reform. And though there has been some confusion among us all, from mistaking politics to be a moral instrumentality *as it were*, yet it is palpable that slavery is a *moral* malady, and not to be cured by politics taken in ever so large doses. Moral force is the Herculean club by which the monster slavery is to be brought down, and encountering it politically is like Hercules fighting Anteus on his mother Earth—every contact with which only inspired him with renovated vigor to spring up to the combat. It is like going under water to fight the shark—thus to encounter slavery in its own element.

Third-party *inexpediency* is bad enough. We regard it moreover as *unlawful*, and at war with anti-slavery good faith. We warn James C. Jackson to abandon the ground he stands on so detrimentally to the cause we and he love so well.

From the Emancipator.

THE CASE OF THE MENDIANS.

The treasurer of the Median Committee informs us that the contributions sent in since the late appeal, by no means correspond with the importance of the object or the necesities of the case. Our brethren are extremely anxious to return to their homes, from which they have been so long and so painfully separated. This any one can realize, by making the case his own. They consider the Christian people of America pledged to convey them home, and to do it this year. The Mendian Committee are looked to as the representatives of their Christian brethren, both in making the pledge and seeing it carried into execution. But they have no power to compel contributions; they have no means of carrying the pledge into effect but by the contributions of the people, voluntarily sent in; they have no system of agencies to scour the country for this money, nor do they deem it desirable to create such a system. But the case must be met, *i. e.*—if within the power of human effort. And it is for a Christian and benevolent people to say how it shall be done. Whatever is done, must be done quickly.

The committee have been anxious to leave no proper expedient untried. They felt that the course of proceedings heretofore adopted by our federal Executive had made the obligation of restoring the Mendi people to their homes not only a national but strictly a *governmental* duty. And it furthermore seemed important, for protection against the 'vengeance of the barracoons,' that they should go out in a national ship under a safeguard of the stripes and stars.—

They, therefore, made the following application to the present Chief Magistrate.

[The letter sets forth the facts in the case, and concludes with an appeal for aid on the part of the government.]

This application was made in September, and was followed by a letter from the Treasurer of the Committe to Mr. Webster. As the committee could not refer to any specific authority given by act of Congress, for such an employment of the national treasure, they were not surprised at the receipt of the following respectful reply, although they considered their application as requiring a far less objectionable laxity of construction than many other things of continual occurrence, in cases where the claims of national justice and humanity are by no means as clear as in the present.

(COPY.)

"DEPARTMENT OF STATE.

Washington, Oct. 6th, 1841.

SIR,—I am instructed by the President to inform you, that he knows of no provision of law to cover the case presented in your letter to the Secretary of State, of the 23d ultimo, and further, that there is no ship of war at present destined to the coast of Africa.

The President regrets this state of things, as it deprives him of the pleasure which he would otherwise have in aiding the unfortunate Africans to return to their native country.

I have the honor to be,
Your ob't servant,
(Signed) FLETCHER WEBSTER.
Acting Sec'y.

LEWIS TAPPAN, Esq., New-York."

The concluding sentence of this letter is highly honorable to President Tyler, both as an expression of just and humane sentiments worthy of the chief of a Christian republic, and as standing in marked contrast with the following order issued by his predecessor in reference to the same company of persons. It shows what we have often dwelt upon, the difference between a genuine southern man, and a northern man with southern principles.

ORDER.

"The Marshal of the United States for the district of Connecticut, will deliver over to Lieut. John S. Paine, of the United States Navy, and aid in conveying on board the schooner Grampus, under his command, all the negroes, late of the Spanish schooner Amistad, in his custody, under process now pending before the Circuit Court of the United States for the district of Connecticut. For so doing, this order will be his warrant.

Given under my hand, at the city of Washington this 9th day of January, A. D. 1841. M. VAN BUREN

The following letter from the noble-hearted chief, addressed to the Committee at New-York, will speak to the hearts of the benevolent, and we trust, put it at once in the power of the Committee to comply with the touching appeal.

LETTER OF CINQUE.

Farmington, Oct. 5, 1841.

You have done a great deal for us. Now we want to go home very much, very soon, as soon as you can send us. We want to land at no other place but Sierra Leone. When we get to Sierra Leone, we get home very soon. When we get home we find a good place for our teachers, and then we tell our parents, come and see them.—We want plenty of pieces of calicoes, *not cut*, and plenty of cloth for men's clothes—for pantaloons, coats and vests—*not cut*. For we think we wear 'Merica dress as long as we live, and we want our friends, who come to live with us to wear 'Merica dress, too. And we want plenty to give our friends, and have them give us elephant teeth, palm oil, cam-wood and other things to send you to 'Merica. We will take good care of our teachers. We will not leave them. When we are in Mendi, we never hear such a thing as men taken away and carried to Cuba, and then return home again. The first thing we tell them will be that the great God bring us back. We tell them all about 'Merica. We tell them about God, and how Jesus Christ, his only beloved Son, came down to die for us, and we tell them to believe, for this your son was lost before now, and is found, for not any thing make him found but God. Now we want you to give your children to us—give to the teachers to try to teach them. We will try to teach them to pray, and not to pray to any thing but GOD.

Some wicked people here laugh at Mr. Tappan and all our commitees for spending so much for Mendi people. They say we are like dogs without any home. But if you will send us home, you will see whether we be dogs or not. We want to see no more snow. We no say this place no good, but we afraid of cold. Cold catch us all the time. We have a great many friends here, and we love them just as we love our brethren.

We want to go very soon, and go to no place but Sierra Leone.

Your friend, CINQUE.

THE CLERGY OF MIDDLESEX COUNTY, MASS.

The following synopsis of letters received from various towns in Middlesex County, (Mass.) defining the position of the clergy of those towns, in relation to the anti-slavery cause, was read at the late meeting of the Middlesex County A. S. Society, at Concord, and voted to be published in the Liberator.

Cambridge.—There are twelve ministers. Only two pretend to be abolitionists. Except the two, they seldom mention the subject of slavery in the pulpit, or otherwise. Their influence is against the slave. Resolutions declaring slavery sinful were introduced into the Orthodox church three years since, and indefinitely postponed. No action in any of the other churches. No measures have been taken to dissolve fellowship with slaveholders. With the exception of the Baptist and Methodist ministers, all refuse to give notice of anti-slavery meetings, and all the meeting-houses are shut against the advocate of the slave.

Pepperell.—The ministers in Pepperell are as much opposed to slavery as any body—*but* belong to no anti-slavery societies, and have never attended the monthly concert for prayer for the slave. The minister of the second parish does mention slavery as a sin. The churches have not acted in any way upon slavery. They fellowship slaveholders; but read notices, and do not violently oppose abolitionists.

Sherburne.—Two parishes. The Orthodox minister calls himself an abolitionist—sometimes mentions the slave in prayer—no church action—more sympathy for the masters than for the slaves. Not an abolitionist in the other parish.

Townsend.—Two churches. Can give no information of the Baptist minister or church. The Orthodox minister professes to be an abolitionist, but the anti-slavery society, once flourishing, has become extinct. There has been no action by the church against slavery.

Holliston.—The Orthodox minister is not an abolitionist. Mentions slavery in prayer occasionally—in his sermons, never—is opposed to all present organization—his influence is decidedly against the slave—no action of the church against slavery. It is believed that a slaveholding minister or church member would not be objected to.

"The Methodist minister is a good abolitionist—except." Frequently mentions the subject of slavery in his public performances His influence is in favor of the slave—church has not acted on slavery—and it is believed that a popular preacher, or church member, would not be rejected for slaveholding.

The Universalist society is very pro-slavery; has recently turned away its minister for preaching against slavery.

Bedford.—The ministers are not abolitionists—do not frequently mention the subject of slavery in their public performances, if they do at all. Their churches have not acted on slavery. It is not known that the ministers and churches fellowship slaveholders; but apologists for slavery, if not slaveholders, have preached in both pulpits, not long since, and probably communed with the churches. An anti-slavery agent about to deliver a lecture here, politely requested the Orthodox minister, Mr. Leavitt, to take part in the meeting. He declined, and said he believed the anti-slavery principles and measures to be subversive of truth, liberty, religion, and the best good of the slave!

South Reading.—Our ministers profess to be abolitionists, but the abolition of one of them is doubted. One of them frequently mentions the slave, but the other not. Their influence is not much either for or against slavery. One church has voted not to receive into their pulpit, or to communion, any who holds slaves or trafficks in them. The other churches fellowship slaveholders.

West Cambridge.—One of the ministers answers and says that he is an abolitionist, and frequently mentions the subject in his public services—has preached upon it in his own pulpit, and does not fellowship slaveholders. His church has testified against slavery in its annual letters to association. The other churches have taken no action, and probably would fellowship slaveholders. The Universalist and Unitarian ministers have not taken a stand as abolitionists, or made any effort in the cause publicly.

Sudbury.—The ministers are professed abolitionists, and are as much opposed to slavery as any body *but* occasionally pray for the slave, but never as bound with him. "Their influence is as much for him, as is the general tone of the public through this country." The churches have never acted on the subject; and it is believed that "no objection would be made by a majority in our churches to slaveholders and their apologists being fellowshipped." "The ministers would support anti-slavery as far as the popular voice would approve."

Concord.—The ministers are not abolitionists—occasionally mention the subject of slavery on particular days. One of them continues the monthly concert, which was established by his predecessor. The influence of the churches is against the slave. "The Orthodox church, under Mr. Wilder's administration, passed a vote, excluding slaveholders from communion; but, recently, they have "voted to exclude all lecturers from the house, except those delivered by the minister, *or such as he approves*."—"The Unitarian house, though heretofore granted for abolition purposes, it is understood is to be refused, after it is repaired, on the ground of its being too clean to admit subjects!"

Reading.—The three ministers *profess* to be abolitionists—frequently mention the subject of slavery; but it is difficult to say, whether their influence is for or against the slave. In 1837, the Orthodox passed resolutions against slavery; the Baptist church has not acted on the subject; the Universalist has done nothing.

Lowell.—Nineteen churches and as many ministers. But three or four manifest any interest in anti-slavery. The influence of the clergy is against anti-slavery. The First Congregational church recently passed a resolution, making it disorderly for any member to introduce the subject of slavery in any meeting without the invitation or consent of the pastor! Some of the churches do, and others do not, fellowship slaveholders. The pulpit of the 2d Baptist church was recently occupied by a slaveholder, sent here by Newton Theological Institution. The Methodists are more engaged in the cause. On the whole, there is but little genuine anti-slavery in Lowell.

Lexington.—The ministers all *profess* to be abolitionists, though neither of them has identified himself with any body of abolitionists. They also *profess* to remember the slave in their public performances, but their influence is not very decisive.—The churches have not acted on slavery. It is believed that all the churches would fellowship slaveholders. On the whole, the feeling in the churches of Lexington is regarded as very unfavorable to the anti-slavery enterprise.

Charleston.—There is but little hope for the cause in this town.

From the Penn. Freeman.

FREE PEOPLE OF COLOR.

When the American Anti-Slavery Society was formed in 1833, the elevation of the free people of color in the United States, was made one of its specific objects. This was done, because this class of our fellow countrymen, though nominally free, were regarded as slaves to a most oppressive and degrading prejudice, and because their elevation, it was considered, could not fail to contribute important aid in the effort to abolish southern slavery.

At the time the anti-slavery enterprise was commenced, little or nothing was doing for the colored people by the whites, and they themselves being without encouragement, and having no stimulus to exertion, were making but little effort to raise themselves from their abject and desponding condition. They had only a few indifferent elementary schools scattered here and there through the country, a few societies for moral and intellectual reform, and but a single newspaper devoted to their interest, and conducted by themselves—and that one struggling for existence.

It has not been quite eight years since the American Anti-Slavery Society was formed. There are now five weekly newspapers, and one monthly magazine published in the United States, and conducted entirely by colored persons. They are—1, "The Colored American;" 2, "Journal of Education;" 3, "The People's Press;" 4, "Zion's Messenger;" all published in New-York; and in Philadelphia: 5, the "Demosthenian Shield;" and 6, a Journal issued as the organ of the Bethel Conference, the first number of which has just appeared. We have not heard the name.

Besides, all over the country, in all the cities and large towns, and in many villages and country places, schools for colored people have been multiplied beyond enumeration. Among them are not only the common elementary schools, but select seminaries and schools for teaching the higher branches. Some of our best collegiate institutions, have thrown open wide their portals, and invited colored students to their bosoms. And already have there come out from these institutions some bright and promising scholars. Voluntary associations for intellectual improvement and moral reform, have been multiplied it is believed, without exaggeration, *more than a hundred fold*. Let any one take the trouble to collect and compare the facts, and he will find that the advance made in improvement, in the last eight years, by the colored people of the free States, has been unprecedented in the history of any one portion of our whole population.

In regard to this subject, there is a vast deal of ignorance on the part of our white friends. We conversed, yesterday, with an intelligent lady, who has resided three years in Philadelphia, yet who did not know that the colored people had a single church of their own in the city. Her surprise was very great, when we told her there were as many as a dozen—that some of these were very large and spacious buildings, and some of them even elegant; and that if she would accompany us to one or two of them, on some day of public worship, we would show her as respectable, well dressed, well behaved, and intelligent looking congregations, as she was in the habit of seeing among the whites.

A correspondent residing in this city, speaking of the progress now making by the colored people, thus writes:

"In no place has this advancement in wealth, intelligence and refinement, been more rapid and conspicuous, than in Cincinnati. Great changes have also taken place in Pittsburg, Boston, New-York and Philadelphia, in the colored population of those cities, which have not as yet excited one half the interest which they ought; and we venture the assertion, that not one abolitionist in ten, in this city, has any right idea of the improvement, which has been made by a large portion of our colored population within the last ten years, or of their present actual position."

We conclude these remarks with a statistical statement, taken from the book written by our talented young friend, Joseph Wilson, entitled "Sketches of Colored Society." "It is gleaned," he says, "from a report, showing the progress and present state of the colored population, compiled by the Board of Managers of the American Moral Reform Society. Though the statement referred to, bears date as far back as 1837, yet it is presumable that no very remarkable changes, in most instances, have occurred since then; and as there has been no later enumeration in this wise, it is adopted, leaving the reader to form his own judgment, in regard to more recent advancements."

City and County of Philadelphia.

Number of Churches,	15
" Clergymen,	34
" Day schools,	21
" Teachers,	6
" Sabbath schools,	17
" Sabbath School Teachers,	125
" Literary Societies,	3
" Debating	3
" Mutual Relief, or Benevolent Societies,	64
" Moral Reform Societies	1
" Temperance,	7
" Lyceums,	1

From the Philanthropist.

C. C. BURLEIGH—THE MOB.

C. C. Burleigh, during the last week, addressed us twice on the slavery question, with great power and eloquence. Our expectations had been raised to the highest pitch, by his fame as a lecturer, but they were all realized. Such a combination of logical and declamatory power—or, to speak phrenologically—such a manifestation of causality and ideality, we have seen rarely exhibited in any individual. His views are not only strong, but original, and presented with a precision and force of language, which can scarcely be surpassed. There were some passages in his addresses, that would have done honor to the greatest of American orators. His first lecture was delivered on Tuesday night, at Dr. Brisbane's church, to a very respectable audience. We regret to say, that the mob spirit was active. About a hundred men and boys, who, we have reason to believe, constitute the strength of the anti-abolition association of this place, assembled with clubs, some taking their seats in the house, others blocking up the doors, and in various ways disturbed the audience. It was their intention, doubtless, to proceed to extremes, but the size and character of the assembly made them hesitate. One of the gang grew so bold as to throw a stone, breaking one of the lamp glasses of the beautiful chandelier. Mr. Burleigh, however, proceeded with his lecture, undaunted, until the evening was far advanced, when the meeting was closed. The mob escorted him to our residence, (where he put up,) whooping, and making various demonstrations of hostility, but were prevented from doing any mischief by a few of the friends who accompanied him. That our neighbors over the river, have something to do with these abominable disorders, there can be no doubt. A portion of the gang passed me in the dark, without recognizing me, when one of them exclaimed—"d—n them, if we only had them over in Kentuck!"

It is now well understood by abolitionists in Cincinnati, that they can expect no protection from the police of the city. There is absolutely no protection for them. If they meet, they do it at their own peril; a mob may set upon them with impunity. It was for this reason, that it was thought best, to have the next meeting held at three o'clock in the afternoon—and that at that meeting, it was concluded to close the series, as many of the friends had come to the conclusion, that it would be like tempting violence, where there was no hope of redress, by persisting longer. For ourselves, we were not convinced of the soundness of this policy—perhaps it was best—at all events, it shows to what a condition Cincinnati is reduced. If any man is now safe in Cincinnati, it is not because the law secures him safety, or the authorities of the city feel bound to protect him—but because he is too respectable or popular, or too obscure or insignificant to be attacked by the mob. There is a spirit of utter lawlessness in the community. We are almost in the condition of the cities of the South. No law reigns in them but lynch law. The sovereign mob is the sovereign people—and its prerogative it exercises at its own discretion. The late riots in this place gave the mob the ascendancy. It was never put down. It ceased, only when satiated. It defied the whole force of the city, and it knows now that it can commit outrages with impunity—if it is careful to assail nothing which stands well in popular favor. The Queen City! It is the Mob City—the Queen of Mobs.

The effects are lamentable. Even the temperance societies have proscribed abolitionists, as if instituted for that very purpose. The deepest indignation was excited against Mr. Burleigh, because he presumed to speak against slavery, after having lectured against rum. And there are *gentlemen*—yes, men who call themselves gentlemen and Christians—members of churches forsooth—professors, too, of the most liberal principles—who can stoop low enough to pander to the mob feeling by denouncing the objects of mob vengeance. Hereafter, said a distinguished advocate of temperance, in a temperance meeting—we must take care who speaks among us—beware of itinerant lecturers on *excitable* questions! And yet, men, notorious for their servility to the South, notorious for their mobocratic propensities, notorious for the aid they have afforded to the man-hunter, are taken by the hand, and regarded with complacency, while giving their experience on the subject of intemperance. Anti-slavery men of unimpeachable character, and surpassing abilities, can find no place on the platform of a temperance society, while absolute, palpable, barefaced mobocrats, stand high in honor and office, and are privileged to shed forth dulness on sleepy ears.

Our talk to some may be a mystery, but, the people of this city will understand it.

THE AMERICAN INTELLIGENCER.

This is the title of a quarto periodical, published monthly in the city of Philadelphia, and "devoted to subjects moral, political, and politico-economical."—It is an admirable work. Two numbers only have been published—the first contained the substance of Joseph John Gurney's Letters on the West Indies, the second is nearly filled with Dr. Channing's admirable work upon "Emancipation," which was called forth by, and may be considered as a review of, the Letters of Mr. Gurney. The paper will depend entirely upon voluntary contributions for its support, and will be furnished in any quantity at the rate of $20 a thousand for five hundred or upwards—for any number below that the price will be three dollars a hundred. Money would be judiciously appropriated in the circulation of the two numbers already published.

From the Newark Eagle.

THE FIRST ABOLITON MEETING.

We have recently had an interview with a person who was present at the first abolition meeting ever held in the United States. It took place in the township of Woodbridge, County of Middlesex, in this State, on the 4th of July 1783, being the first anniversary of our Independence, after the close of the Revolutionary War. Great preparations had been made—an ox was roasted, and an immense number had assembled on the memorable occasion. A platform was erected just above the heads of the spectators, and at a given signal, Dr. Bloomfield, father of the late Governor Bloomfield of this State, mounted the platform, followed by his fourteen slaves, male and female, seven taking their stations on his right hand and seven on his left. Being thus arranged, he advanced somewhat in front of his slaves and addressed the multitude on the subject of slavery and its evils, and in conclusion pointing to those on his right and left: "As a nation," says he, "we are free and independent—all men are created equal, and why should these, my fellow-citizens—my equals, be held in bondage? From this day they are emancipated, and I here declare them free and absolved from all servitude to me, or my posterity. Then calling up before him one somewhat advanced in years—"Hector," says the doctor, "whenever you become to old or infirm to support yourself, you are entitled to your maintenance from me or my property. How long do you suppose it will be before you will require that maintenance?" Hector held up his left hand, and with his right drew a line across the middle joints of his fingers, saying—"Never, never, massa, so long as any of these fingers remain below those joints." Then turning to the audience, the Doctor remarked—"There, fellow citizens, you see that liberty is as dear to the man of color as to you or me." The air now rung with shouts of applause and thus the scene ended.

Dr. Bloomfield immediately procured for Hector, either by purchase, or setting off from his own farm, three acres of land, and built him a small house, where he resided and cultivated his little farm until the day of his death,* and it was a common remark with the neighbors, that Hector's hay, when he took it to Amboy to sell, would always command a better price than theirs.

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*This took place within the last nine years, near Metuchin, New Jersey at the advanced age of 105 years.—An interesting fact is connected with this gift of freedom and land. The son of Hector inherited it, and his widow now resides on it. The freed slaves generally took care of, and supported themselves.

Communications.

PULPIT DENUNCIATIONS.

There are many professing ministers of the gospel, who sedulously assail every effort that is made for improving the moral condition of our race. They make no distinction between the sensualist and the moral reformist; but with violent denunciations, consign them to a common destiny. No matter what motives may actuate a man, or how pure his character may be, if be but raise his hands against drunkenness or slavery, he commits an almost unpardonable sin. The anathemas of these "holy functionaries" are upon him, and he must bow in deference to the superiority of an arbitrary judgment, or be pointed at, as an "emissary of the devil." Now, we should like to know, by what authority any professor of Christianity thus condemns his fellow. Are the scriptures his guide? If so, where do they speak of drunkenness as a virtue? and where countenance slavery, and the numerous vices dependent upon it? If we mistake not, the inspired writings represent these things as abominations; and human experience, so far as it extends, bears a sad testimony to the truth of it. But let us refer to that part of the New Testament, where our Saviour presents the parable of "a certain man who went down from Jerusalem to Jericho, and fell among *thieves*, who stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance, there came down a certain *Priest* that way; and when he saw him, he passed by on the other side. And likewise a *Levite* came and *looked on him*, and passed by on the other side. But a certain *Samaritan*, as he journeyed, came where he was: and when he saw him, he had compassion on him."

Now, our Saviour asks, which of these three was *neighbor* unto that man. To answer so plain a question, does not require much religious experience; and yet, there are high professors of religion, apparently so ignorant of the Divine law, as to frown upon any man who would comfort and assist his brother in the hour of need. The purpose of the temperance and anti-slavery reforms, is to relieve the sufferings of our fellow-beings—to raise them from their moral, intellectual, and physical degradation, and to point them to the higher destinies of our nature—to remove the thorns that surround them on every side—to clothe their nakedness, to comfort them in their distresses, and to make them feel that they are beings, created after the image of the Most High.—Where, then, is the sinfulness of this great charity?—Perhaps those who condemn us, "know not what they do." If they are truly unable to distinguish between right and wrong, they are objects of pity, rather than reproach. And where this consummate ignorance shadows the highest seats in our "synagogues and temples"—where professed teachers of "the law and gospel" are but "blind leaders," our sympathies should be extended towards them, and our prayer should be, that some kind Samaritan may minister to their infirmities—dispel their intellectual darkness—and "send them on their way rejoicing."

But we fear that other reasons may explain this bitter hostility to the temperance and abolition enterprise.—Prejudice, interest, or subserviency to popular feeling, too often control human actions, and smother the honest impulses of the heart. Men will sometimes cling with wonderful tenacity to previously expressed opinions, although they know them to conflict with the truth. They scorn all investigation; and locking up their thoughts within a narrow compass, sally forth, in the vain hope of conquering and overturning the world. Others, again, inasmuch as they are wedded to a vice, cannot consistently combat it, until they first deny themselves. They take an opposite course from the path of duty, and hear what they call a *Christian testimony*, against all who differ from themselves. It is such men as these, who too often assume the name of ministers, and act towards their suffering brethren, as the Priest and the Levite of old did, towards the man who fell a prey to thieves, while on his way to Jericho. If they can promote the cause of religion—if they can sow the seed of virtue and morality, by publicly upholding, in effect, the worst vices of the world, it will be by "casting out devils by Beelzebub, the Prince of devils." Such men can neither add dignity nor respectability to the holy calling of the ministry; and in contemplating their character, the world will be reminded of the expression of our Saviour—"It is said, my Father's house shall be an house of prayer, but ye have made it a den of thieves."

LETTER FROM ABBY KELLEY.

BRISTOL, R. I. Oct. 27, 1841.

My Dear Friend:

I have been sojourning in Rhode Island a few weeks past, and finding much cause for encouragement and joy, I write, that others may be partakers of the joy.

When I prepared to come here to fulfil a pledge made at the last annual meeting of the State Society, my heart was heavy, because I feared I should find but little of that devotion to the cause which gives us cheer in the laborious task of pleading for the stricken and despised slave. But I am happily disappointed; for, although Rhode Island has been almost entirely inactive, for the two last years, from the paralysis it received from new organization, she has much sterling abolition, and it is rising and girding itself anew for a mightier conflict than has heretofore been witnessed in her moral battle-field.

Many abolitionists have been among the most zealous of the Free Suffrage-party—in some places, the whole labor devolving upon them. They took the party at their word, and have been betrayed. They have left the hypocrites, and will now do as valiantly *against* them, as they once did *for* them. Said one poor man to me, a few days since, "I have spent fifty dollars to build up the party, and I will not spare *any expense, of time or money*, to pull it down. They have basely abandoned their principles, and must not be suffered to escape without the severest condemnation, and total defeat." This is but a specimen of the spirit of heroic determination springing up throughout the State. The Anti-Slavery Executive Committee have issued a circular, calling on the abolitionists to make a combined and vigorous effort against the proposed Constitution. This call will not be in vain. I have been about six weeks in the State, principally in the southern section, and from what I see there, and learn from other places, the prospect is most cheering. A few politicians who have figured somewhat as abolitionists, but who plainly evince, to all who will observe, a desire for the emoluments of office, rather than the establishment of a true political basis, are connected with the Free-Suffrage party, and are using their utmost endeavors to cajole the abolitionists into a compromise of their principles, by such arguments as "Let us get a *part*, if we can't obtain the *whole*"—"Shall we refuse to confer the right of suffrage on the many, because we cannot bestow it on all?" When, at the close of the recent Convention, the pacification resolution was passed, with only two voting in the negative, there were those present, so thoroughly disgusted with the whole proceeding, that they would not vote at all; but it may be found that these will not always be so passive. This Constitution appears to have been framed with special reference to the "Land-holders' Convention," which meets next week. But let both parties be warned that there are not a few among them, who may be proved eagles in a crow's nest. I think there would have been much hope of success, had no complexional difference been made; but now, besides all their other various opponents, they have created a new one, girded about with the armor of truth. "Thrice is he armed, who hath his quarrel just." One of these shall chase a thousand base compromisers.

One or two places in the State are yet stubbornly refusing to hear anti-slavery truth. Warren is one.—You will recollect, that town, as well as Bristol, as having been deeply implicated in the foreign slave trade; and it is feared that some of their citizens are still engaged in this nefarious business. I am now in a house that was built, it is said, with the price of human flesh.

I cannot withhold a fact, communicated to me a few days since, of a captain of a coaster from one of the little ports of this State. I do not think it best to give the names of persons and places, as the captain died recently, and it might distress his relations. He confessed the deed, before he was taken hence. Having been two days out, on a return passage—I think it was about two years since—a slave was found secreted among the cargo. He was ordered on deck, when various questions were put to him, to which he refused to reply. The captain then ordered him whipped; but he still firmly refused any answer. "Well," said he, "I will carry you back, or my trade with the South is cut off." The vessel was put about for the purpose; when the slave, with anguish and despair depicted on his countenance, leaped into the ocean. Said the remorse-withered captain, "I shall never forget his last look. It was killing. We threw him ropes, and lowered a boat; but all in vain—he would not be saved." I did not learn that they used one means to save him—they probably did not say to him, "You shall be free."

One evidence of a deep interest in the slave's cause in Rhode Island, is the numerous subscribers I find for the Standard. Fifty-eight new ones have given in their names and money, in the few places where I have been, in four weeks. There is also a hearty response, in cash, to the call of the State Society's Executive Committee, for funds to carry on their extended operations, and their contemplated vigorous assault upon the tottering old Bastile. They bestow, not grudgingly—but, as one true heart remarked, when making a generous appropriation, "because they feel the richer."

The harmony among the abolitionists here is truly delightful; and the more so, to one who has been, like my self, in the strife and turmoil of Connecticut and Massachusetts, for the last two years, where professed abolitionists are so diligently employed in abolishing anti slavery. New organization in Rhode Island is passive. It is felt only by its palsying influence, and I trust that influence will soon be swept away.

The Juvenile Society of Pawtucket—which, I think, merits a more venerable name, if "wisdom is grey hairs," and "an unspotted life old age"—held its annual Fair last week, which was more productive than any of the preceding.

A short time—I pray it may be very short—shall witness a free Constitution for this State; and all the abominable black laws, inviting the southron to come here with his human cattle in his train, and giving up any of its citizens, on the oath of the kidnapper, to the human flesh market, will be swept away as the relics of a harbarous age. Good cheer, then, for the Roger-Williams State. It shall prove itself worthy its founder.

Thine, for the perishing,
ABBY KELLEY.

TALES OF OPPRESSION.

BY ISAAC T. HOPPER.

No. XLI.

A colored woman, who was a slave in East Jersey, about the year 1827 left the service of her master, and went with her son, who was also a slave to the same person as herself, to Philadelphia. She had two sons in that city who were free, and had lived there several years, with one of whom she took refuge. The man who owned the mother was a stranger to both these sons, having purchased her of her former master after they left the neighborhood, and he lived some miles from it. A few weeks after the woman had escaped from bondage, the master went to Philadelphia in search for her; and concluding as a matter of course, that the fugitives were under the protection of one of her sons, he disguised himself by procuring a suit of plain clothes, such as are commonly worn by Friends, and calling upon one of the sons, passed himself off as one of that denomination, pretending great friendship for the mother and expressed a strong desire to see her. And so completely was the man deceived by this insidious stratagem, that he informed him that she and her fugitive son were at his brother's, whose residence was not far from where he lived. The master now concluded that he had succeeded in accomplishing his object. He procured an officer and immediately proceeded to the place of her retreat. She happened to be in an upper chamber, and looking out of the window, saw her master and the officer coming after her, and notwithstanding he had changed his costume she knew him. Fortunately, her son was at home, and she communicated the information to him. He immediately closed the door, which before was open, it being warm weather, and fastened it. The master and the officer arrived at the house but were refused admittance. They then placed a man at the door to watch, while they went to get a search warrant. By this time it was dusk. A crowd of colored people had gathered about the house, and the master had not left it many minutes, when some of them seized the watchman, and held him, while the woman and her son rushed out of the house—ran about a quarter of a mile, and took refuge in a house occupied by colored people in Locust street.

The man who had been stationed at the door of the house, as soon as he was released, followed to the place she had entered and took his stand on the footway, in the street, opposite to the door. Soon after she had taken refuge here, her master arrived with his search warrant, at the house she had just left. Finding his slaves had gone and being informed of the place where they were, he returned to the magistrate to procure another warrant, when several colored people called upon me and informed me of the circumstance. I immediately went to the place where the fugitives had taken shelter, and took one of my sons with me, a lad about fourteen years old, whom I left in the street, while I went into the house; here I found the woman and her son stowed away in a closet, exceedingly terrified. I requested them to come out, telling them they would be quite as safe on the mantel-piece—that their pursuers would want no better evidence of their being the persons they were in search of, than to find them hid.

I knew it would not be safe for them to remain long there, and after giving them instructions how to proceed, I directed the door to be opened when the crowd immediately rushed in. I affected to be much displeased and ordered the men in the house to put all the intruders out of it; and among the number thus turned out, were the two fugitives. It was now dark; and in the confusion that ensued they were not distinguished by the man placed at the door, from the rest of the crowd, and I gave them in charge of my son, who took the mother to my house. I soon returned into the house and inquired for the two strangers, but they could not be found. The watchman, seeing I remained about the premises, concluded the fugitives had not escaped. In a short time I returned home, where I found the poor woman in the utmost trepidation and alarm. Without delay, I sent her to a place of safety. The son, on leaving the last mentioned house, went directly to the river Schuylkill. Being afraid to cross on the bridge, lest some person had been placed there to arrest him, he continued up the margin of the river until he found a small boat which he used to cross it, and then made it fast on the opposite shore. He proceeded, agreeably to the directions I had given him, about thirty miles up the country, and there he was kindly received and employed by a farmer.

How often have such events as these brought to my remembrance the expressions of David, when he said he was "hunted as a partridge upon the mountains," and I have many a time exclaimed, how hard, how cruel, and how relentless is man—his heart seems as impenetrable as adamant. Happy would it be for those enemies of the human family, if they could say in sincerity with the king of Israel, "I have played the fool and have erred exceedingly." Although they, no doubt, are often convicted in the secret of their own souls for the cruelty and oppression they inflict on their fellow-men, for infinite goodness "will suffer no man to be at ease in his sins," yet, by rejecting those visitations of divine grace they become "like the heath in the desert and shall not see when good cometh." I have frequently thought that of all men slaveholders are the most insensible to human suffering.

Those two slaves being once more at liberty, and the master finding all his efforts to recapture them, prove abortive, he called upon me and inquired if I could give him any account of them. I informed him that I had understood they were in a fair way of doing well, and that it would not be necessary for him to give himself any further trouble on their account. He said it was in vain to attempt to capture a runaway slave in Philadelphia, for he believed the devil himself could not catch them. I replied, I thought that was probable, but I did not think he would have so much difficulty in catching their masters as he was much more familiar with them.

I had much conversation with him on the subject of slavery, and he manifested, I thought, some remorse of conscience, and at length gave an account of the measures he had adopted to ensnare the poor fugitives into his possession, and said it had cost him upwards of sixty dollars. Having abandoned the prospect of finding them, he finally agreed to manumit them—the mother for fifty dollars, which was advanced by a man in Market street, by the name of Vail, and her son for seventy-five dollars—this sum was advanced by —— George, in Chester county, and they were faithfully remunerated by the services of these colored people, respectively. They conducted well and afterwards enjoyed the sweets of liberty without any to make them afraid.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, NOVEMBER 4, 1841.

ELIAS HICKS AND SLAVERY.

Elias Hicks was an eminent minister in the Society of Friends, and a constant advocate of the rights of man. If we may judge from his discourses and writings, he regarded a faithful and public testimony against slavery, as an essential part of a gospel ministry. His mind, person, and habits, were remarkable for simplicity. His style of speaking was unusually plain; he was entirely free of ostentation, and circumlocution; he had no paradox, no mystery, no flourish—and always evinced the most perfect clearness of spiritual vision. His apostolic appearance remains strongly impressed on our memory at this day. There was a peculiar expression in his countenance, indicative of high and ennobling thoughts—an expression seldom seen in the human face, and which has been happily transferred to an engraved portrait. He lived to the advanced age of eighty-two years.

No preacher ever uttered severer denunciations against slavery, than did Elias Hicks. In a published volume of discourses, taken in short-hand as the words fell from his lips, there is abundant evidence, that the testimony of truth on this subject was ever present to his mind; and it is known, that a few hours before his death, when he was no longer able to communicate with his family, but by signs, he caused a quilt to be removed from his bed, because it was composed, in part, of cotton, the produce of slave labor.

The memory of this great and good man is dearly cherished by many members of the Society of Friends. His counsels, which were not wont to be questioned as proceeding from any other than divine authority, left a strong impress on his age. Few men have lived, in ancient or modern times, whose life and precepts better authorized a degree of confidence and respect, amounting almost to veneration. It is not wonderful, therefore, that efforts should be made at this day, to identify his name with any controverted matter, connected with the religious society of which he was a member. But it is most surprising that such efforts should be made, in regard to the very subject on which, above all others, he was most unequivocal in whatever he said and did—that of slavery. Our readers, generally, are aware that the Society of Friends is not exempt from the controversy that now agitates most religious bodies, with reference to this subject. The common division of *pro-slavery* and *anti-slavery*, exists within its pale, notwithstanding its principles are as adverse to slavery, as light to darkness.—There is no sect of the present day, in which this line is more distinctly drawn. We shall see by a brief examination of his ministry and writings, on which side Elias Hicks stands.

In the year 1811, he published an essay, entitled, "Observations on the Slavery of the Africans and their descendants, and on the use of the produce of their labor," which was approved by the Meeting for Sufferings of New-York Yearly meeting, (a body representing the Yearly meeting in its recess.) He revised this essay, at a subsequent period, and published a second edition, in the preface to which, he says, the "design (of the first) was to impress on the minds of my friends and fellow-citizens, and others concerned, as far as might be, by fair reasoning, a full sense of the abhorrent cruelty and unrighteousness of holding our fellow-creatures in bondage, and wresting from them, by violence, the produce of their labor." He expresses his belief that the first edition was useful, and continues, "I shall only add, as a farther apology for the present edition, that the evil still continues; that there are still slaveholders, and consumers of the produce of the labor of slaves, wrested from them by violence."

To our comprehension, this covers the entire basis of the modern anti-slavery movement. We do not include the clerical secession, nor the political party organization. The reform, of which the American Anti-Slavery Society is the sensible type, contemplates the use of no means to effect its object, that are hostile to the position thus laid down by Elias Hicks. It affirms no more, with respect to the nature of slavery—that it is a system of "abhorrent cruelty and unrighteousness." "Fair reasoning," addressed to his "friends and fellow-citizens," without discrimination of sect, and without regard to geographical boundaries, and spread abroad, through the medium of the press, constituted the *agency* by which he strove to reach the understanding and the conscience of his fellow-man. In furtherance of his object, he republished and circulated at his own expense, an anonymous pamphlet, entitled, "Immediate, not gradual emancipation,"* which has again been republished by some of the anti-slavery societies, and widely distributed over the country. For the issuing of a second edition of his "Observations," he deemed no other apology necessary, than this—that slavery yet existed.

So far, there appears to be a perfect coincidence of sentiment between Elias Hicks, and the American Anti-Slavery Society. It is probable that some opinions and modes of action have been imputed to the latter, for which it is not responsible. It has no affinity with either the politico-abolition party, or that known as the "new organization." We advise those members of the Society of Friends who denounce it, to assure themselves of the fact, whether it really holds the doctrines they ascribe to it. Otherwise, they may be found fighting against principles, which are consonant with those of their own sect.

We are not aware that the discourses or writings of Elias Hicks contain anything to invalidate the doctrines here set forth, or so to modify them, as to authorise any different construction. On the contrary, they furnish a large amount of matter confirmatory thereof. We select a few passages:

"This land is guilty of the oppression of human beings, and the crime lies as a dark cloud upon the nation."—Vol. of Discourses, p. 176.

"Oh, that we might learn wisdom before our iniquity becomes our ruin! I say, there is a black cloud hanging over us, and I can see no advancement that we can make, till this greatest of evils is removed. There are many other evils and acts of injustice in the line of commerce and trade with one another, where we impose on one another, and do manifest injustice; but these are so trivial, and small, compared with this great one, that I have little hope of improving in this respect, till the greater evil is banished from our land."—p. 178.

"It is impossible for any rational soul ever to believe it right to take away the liberty of his fellow-creature. * * It never was right and never can be right. We ought to be guarded how we meddle with those beings who hold their fellow-creatures in bondage, lest by reasoning ourselves into a belief of the righteousness of the custom, we sanctify it by carnal reasoning."—p. 209.

"I consider it the duty of every individual to search into this subject. * * Let us join hand in hand, in the resolution to do good, and we shall be stimulated to do all that we can, to put an end to this cruel oppression in our land."—p. 176.

We might multiply these extracts, but it is needless.

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* By Elizabeth Heyrick, England.

hey show with clearness what the author's opinions ere in regard to slavery. A stronger point of coincience with the principles of the American Anti-Slavery ciety, could not be found. Our publications have never ased to urge upon the consciences of slaveholders, the afulness of the system which they uphold. In the last tract, it is distinctly affirmed to be "the duty of every dividual" to investigate the subject, and we are exhort- to "join hand in hand" in the resolution to "put an d to this cruel oppression." No "modern abolition-" could ask more. But Elias Hicks is said to have en opposed to the modern anti-slavery movement— ich is somewhat paradoxical, since his death occurred eviously to its commencement! We might, neverthe- s admit the essential validity of the statement, if his itings furnished reasonable ground for it, which they not. The more we examine them, the more authority we find in favor of active associated effort for the erthrow of slavery. Wherever the subject is men- ned, it is accompanied by warning and exhortation.— is regarded as a *sin*—"the greatest of evils"—"a sys- a of abhorrent cruelty and unrighteousness," in which o rational being" can participate, without knowing t he is doing wrong.

There is one feature in the doctrines of the American ti-Slavery Society, which has been considered as most noxious to reason and justice—that *the immediate ancipation* of the slaves should be insisted on, as re- ired by Christianity, and therefore incumbent on every veholder. This word, *immediate*, constitutes the very al of the modern anti-slavery movement. It speaks of ple *duty*—it says, "reason not with flesh and blood, give up to the heavenly vision"—it regards con- mity with the divine law, as a prior obligation to all hers, and admits of no more argument with respect to abandonment of slavery, than with respect to other mes. Had the Society adopted the word *gradual*, in- d of *immediate*, no offence would have been taken the South. To this day, we had escaped all the bs, and buffetings, and lynchings that have been so erally dealt out to us. It is not surprising that the stitution of the word *immediate* for *gradual*, which this connection is equivalent to that of *duty* for *expe- ncy*, should strike some minds as unreasonable. It in- ves *a new code of morals*. We well remember its first esentation to our mind. It was on a social occasion, the house of James Mott, where that high priest of endiarism, William Lloyd Garrison was present. We rily believed it most fanatical to cancel the idea of *ex- liency* from the moral code. The word *immediate* ap- ared like a spectre—but we stray from our subject.— rk what "the sage of Jericho" says on this point:

'It is in our power if we please, to cause all to be set e immediately, because a thing that is wrong, and in position to divine justice, and God making it mani- t to us, we have no right to procrastinate till a more nvenient season. Because a man says he cannot do hout the help of slaves, shall we conclude it must be ? Is this any thing but selfishness? It is all in the den wisdom of the creature, and for which we shall ve to give an account by and by."

'These truths are so plain and self-evident, that all y see and understand them, but those who will not see m."

'Can we for a moment suppose that it would not be bt for every slave, within the government in which we e, to be set free to-morrow? Do we not believe it uld be the safest, even for those who hold them in ndage? Can we suppose, that when we are oppres- g a fellow-creature, and taking from him wrongfully liberty and labor, if we should set him at liberty, l do him justice, he would be revengeful to us? No. would reconcile him, and make him feel towards us as rother; and instead of seeking to hurt us, he would willing to do us good."

'O, my friends, let us no longer reason after the man- of flesh and blood, by procrastinating this justice."

'I want you to take hold of the subject immediately; it is a momentous subject to the inhabitants of this d. I am settled in the unshaken belief that the Al- ghty will bless to us the discharge of every such duty. have no right to fear the result of discharging our y; we have no right even to examine into it. The y thing needful for us, is to see that the act is con- nable to justice and truth; and if we find any thing ich is unjust, we have nothing to do but cease from it mediately."—pp. 210, 211, 213, 214, 215.—G.

(*To be continued.*)

PETITIONS.

Our old friend, James C. Jackson, late Corresponding retary of the American Society, has written a spirited ter to W. L. Garrison, on the subject of "A great tional Petition." He suggests the appointment of a mmittee, at New-York or Philadelphia, to whom all anti- very petitions should be sent, that they might attach em together, and thinks that a million and a half of natures might be obtained, if the work were seasona- commenced, and persevered in. It is perhaps too e to begin such a measure for the approaching session Congress. To carry it effectively, there would be cessary, a more general activity and concert of aboli- nists, than has yet been witnessed in regard to any ti-slavery measure, in this country. It would indeed a noble sight—an imposing expression of public sen- ment, to witness the presentation of such a paper, as ch as several men could carry on their shoulders, by t hero of the right of petition, John Quincy Adams. were fitting, too, that it should be borne to the speaker's le, on the backs of some of the victims, for whom it eads. What a scene—several strong, muscular men, ose backs are furrowed with the whip, and on whose bs clank the heavy chains of slavery, supporting such petition!

We agree with our friend Jackson, that abolitionists ve failed of duty, in this branch of labor. Neverthe- s they have done much. They have agitated the Con- ss of the United States, and roused the monster slave- to an exhibition of his real deformity. They have cited debates, and thus thrown much light on the cru- ies, the impoverishments, and the corrupting tendencies the slave system. They have struck fear into the art of the South—a fear that was never more ob- us than when marked by bravado, and defiance, d threats. Little as abolitionists have done, in mparison of their power to do, they will be held guilt- s in one thing at least—they have warned the country the consequences of persisting to maintain slavery as component part of the national system. They have not led to point out its continual aggression on the liber- s of the people of the whole country, and at each an- al session of Congress, they have exercised the right of tition, in a constitutional way, to draw the attention of at body to the urgency of the case. We shall not fail exercise this right, so long as slavery exists. It may rendered nugatory, in a great measure, as it has been r some years past, by gag laws; but our despised peti- ons speak louder, *in the very existence of gag laws*, than ey would by being read, referred, and reported on in e legal mode. Rejected by Congress, they appeal *to e Nation*. They are heard by more people. The *gag* the proof that they are extant, and every man may re- ect, so long as they remain unheard, that he, as one of er representatives—as a part of *herself*, wears the ackles that slavery has imposed on the Nation.

When the offensiveness of the subject, is allowed to e sufficient reason for denying the *right of petition*, it is ot difficult to conceive that other classes of people be- des abolitionists may be exposed to such denial. A *riff*, a *national bank*, or a *bankrupt law* each are as dious to a large number of our people, as anti-slavery. n this country, where power changes hands almost every ear, and where party zeal daily grows more proscrip- ive, we may find some things strangely reversed at no istant day. An anti-bank party, now trampling on the ight of petition, may one day claim alliance with the bolitionists on grounds of natural sympathy, and appeal o them for aid to overthrow a despotic majority, who re- use to receive their petitions! Let us suppose for a oment, that the petitions in favor of a national bank- upt law, had been rejected at the late special session of Congress. It would have been just as reasonable as the assage of the gag law, to shut out the anti-slavery etitions. Yet, every one of the signers would have onsidered the nation disgraced, and their appeals would have rung from Maine to Texas, in favor of the right of petition.

How blind are statesmen and politicians to the true interests of our country! How perversely do they cling to the most apparent and pernicious errors! They are but the type of a corrupt public sentiment—the product of a bad soil—tools—creatures of necessity, and not free intelligences; they dare not be free.—G.

ANNUAL MEETING OF THE RHODE ISLAND STATE ANTI-SLAVERY SOCIETY.

The Sixth annual meeting of this Society will be held in Providence, on Thursday and Friday, the 11th and 12th of November. It will doubtless be an interesting occasion. Phillips and Garrison will be there—and Abby Kelley will be there—and many others of the true and the tried. There is a strong necessity resting on our Rhode Island friends, to make that meeting as authoritative as numbers and energy can. Go to it, every man and woman, who scorneth to wear chains—who would redeem the State from vassalship to the South. What do you mean with that word, *white*, in your new Constitution?—Blot it out! Your honor, your fair fame, your manhood—all are at hazard. We call on you, again and again—go up to Providence on the 11th and 12th of November, and discharge your obligations to the cause of civil liberty—to truth and humanity. If your gallant little State must be chained to the car of slavery, let it not be, *because of your indolence or indifference*, but *in despite of your opposition*. How often have men reproached themselves for apathy, when that for which they should have striven, lies prostrate, and beyond the reach of their aid! Friends of Freedom in Rhode Island, see that you avoid all reason for self-reproach, when it may be too late to extend your arm to save, what your own apathy and neglect of duty has lost.—G.

THE STANDARD.

We are gratified with being able to state that the increase of subscribers to this Journal has averaged *fifty per week*, for some time past. This is encouraging—but no more than we have a right to expect, while our list contains fewer than Ten Thousand names. The State of New-York alone, ought to furnish half the number, at least.—G.

TO SUBSCRIBERS.

We have recently had complaints from various quarters, that the Standard is not seasonably and regularly received. We are not aware of any neglect in our office, but will revise, carefully, the mailing operation, to detect any errors that may have crept in.

At the moment of going to press, we have received a letter from our active co-laborer, Oliver Johnson, dated at New Lisbon, Ohio, Oct. 26th. Of course, it lies in reserve for next week's paper.

TREASURER'S NOTICE.

The Treasurer reminds subscribers who are in arrears for the Standard, to remit their dues without delay. It is much easier to *keep* up, than to *catch up*, as every one's experience will testify.

☞ Save postage when you can, by employing the Postmaster to mail your letters of remittance. ☜

Anti-Slavery Items.

Norfolk County (Mass.) Anti-Slavery Society.—Among the resolutions adopted at the late meeting of this Society, are several which relate to political action.—They repudiate the formation of a politico-abolition party, as inexpedient, and prejudicial to the anti-slavery enterprise—but enjoin as a duty on voting abolitionists, that they refuse to support men who are hostile to freedom. They recommend the interrogation of candidates for the State Legislature, in regard to the marriage law which makes invidious distinctions on the ground of complexion; and also in favor of defining the powers of Railroad corporations, so as to prevent the maltreatment of passengers, on account of the color of the skin.

Spirited resolutions were adopted on the last mentioned subject, by the *Worcester North Division Society*, at its quarterly meeting in Holden, on the 6th inst.

Eastern Railroad Outrages.—One of the conductors on this road, George Harrington, was arraigned before Justice Simmons of the Police Court, for assault and battery on Dr. Mann, by dragging him out of the cars.—The Justice fully approved of the outrages that were committed, and ordered Harrington to be discharged.

"Judgment, thou art fled to brutish beasts,
And men have lost their reason."

With regard to the Cincinnati outrage, our friend, C. C. Burleigh states, in a part of his letter not designed for the public eye, some facts which have been only hinted at in the public prints. Some of the rioters, he says, were guilty of "perpetrating the most brutal violence upon the persons of some of the colored women, and scenes were enacted which decency would blush and humanity shudder at even alluding to. One of the women who was thus maltreated, has since died, or is just at death's door, I forget which, but believe the former. Dr. Mussey, it is said, attended her; and on his authority, as well as that of other persons, the statement is made."—*Penn. Freeman.*

The Philanthropist.—A week previous to the destruction of the presses, and property of this Journal, a suspension of the paper for four weeks was announced, to give time to collect the necessary funds for its support. The mob, however, have anticipated the efforts of Dr. Bailey and his friends. The prompt relief afforded in the dreadful emergency to which the establishment was reduced, has enabled the editor and publishers, to prosecute their labors without the necessity of suspension.—The paper has regularly appeared in new type, and with renewed spirit, showing a determination to maintain the contested ground at all hazards.

The Instinct of Slavery.—Just as a man winks his eyes at the near approach of danger, just so naturally and instinctively does the spirit of slavery seize on every possible means to protect its own interests, and to maintain the ascendancy which it has hitherto possessed, in the councils of the nation. We have here, a proposition to form a new State—of course a *slave* State, giving two new slave Senators in Congress, from which, doubtless, "great utility will result."

"*New State.*—The Huntington (Tenn.) Advertiser, proposes to form a new State, by adding the northern portion of the State of Mississippi, and that part of Kentucky which lies West of the Tennessee river, to the Western District of Tennessee. "By the separation of these divisions from the several States," the Advertiser remarks, "and their formation into a State, it will be seen without laboring to establish the fact, that great utility will result. As it regards the State of Tennessee, we believe it is generally admitted that her length is now too great for beauty and State purposes. Moreover, the Western District would become more valuable, and would prosper in a greater degree, by the establishment of a new State." Upon the subject the Advertiser promises to throw more light hereafter."

Condemned out of her own Mouth.—The annals of barbarism can furnish no parallel to such hard hearted cruelty as is set forth in the following statement. The ears doubt their hearing, when such facts are related.—We said, on first reading this account, "Surely this is a hoax—it cannot be true." But the South is not by any means predisposed to blazen forth evidence against herself. She strives rather to conceal the secrets of her great prison-house. Some will leak out, and we are at liberty to guess what a Sodom it must be, that affords such exhibitions.

"*High Price for a Slave.*—We quote the statement from the Courier of last evening:—A curious scene was witnessed to-day at the St. Louis Exchange. The city marshal, at the usual hour, proceeded to the sale of a female slave, seized in the suit of E. Johns, a free man of color, versus Lockwood, a free woman of color. The plaintiff, we are told, is either the husband or brother of the slave under seizure, and showed not a little anxiety to become the purchaser. The bidding commenced—a white man in the crowd bidding against the man of color, as high as the sum of $7,800. The colored man, however, bid $8,000, and the slave was adjudged to be his property. The bystanders asked, what made the white man go so far? Had he a pique against the husband or brother? or was it *par amour* for one or the other of the females?—*New Orleans Bulletin, Oct. 16.*

"The Liberty Party," in Lorain County, Ohio.—It appears that the average vote in this district, for the third-party ticket, was 214. The editor of the *Ohio Atlas and Elyria Advertiser*, confirms in the following statement, in regard to Lorain county, what we believe will prove to be the fact throughout the country—that the great majority of abolitionists adhere to the original ground of the anti-slavery movement, which contemplates moral power as the means of effecting the abolition of slavery. *Political party* is a foreign growth.

"It might be difficult to say who is placed in the most to-be-ruminated-on predicament, our third-party friends who could not vote the Whig ticket because the Whigs would not adopt the exclusive principles of political abolitionism; or those of our Whig friends who staid at home because their party would not be equally exclusive on the other hand, and seek to *disfranchise* ALL *abolitionists.*

The result should be a useful lesson to the EXCLUSIVES, *on both sides.*

It is perhaps needless to remark, that but a small fraction of the abolitionists in Lorain county have been drawn on to the exclusive ground. The great majority of them adhere to what they deem the *pure principles* of the original anti-slavery organization, and hope for the day when the legitimate result of these principles will be no longer retarded by the counteracting influence of the third-party politicians,

Extract from the Pastoral Letter of the Synod of Geneva, to the churches under their care, Oct. 5th and 7th, 1841:

"Let the benevolent enterprises of the day share largely in your sympathies, your prayers, your energies and benefactions. Exert yourselves to dry up the streams of intemperance; to prevent profaneness and Sabbath desecration; to promote moral purity in view of the gross licentiousness within our bounds, and justice between man and man; to pray for the oppressed in our land, and promote every other object calculated in its legitimate influence to advance the glory of God and the salvation of men."

The New-York County Convention of colored citizens, for the purpose of taking measures to secure their right to the elective franchise, met on the evening of the 18th of October, and continued in session eight evenings. The proceedings are fully reported in the Colored American of the 30th. They are marked by a degree of spirit and intelligence, that is worthy of freemen contending for their just rights.

TREASURER'S RECEIPTS

For the week ending 11th mo. (Nov.) 2d.

For the Standard.—Newberry Darling, East Hampton, Ct. $2; Charles P. Walton, Abington, Penn. $2; Jonathan L. Hinkley, South Coventry, Mass. $2; John Windsor, Warsaw, Genesee County, N. Y. $1; Marshal Waldron, Mary Brown, and Jeremiah Bosworth, all of Bristol, R. I. $2 each; N. C. Luther, Attleboro, Mass. $5 72; Russel Robinson, Pawtucket, Mass. $5 50; Dr. M. R. Randall, North Rehoboth, Mass. $3; Franklin Wright, Dighton, Mass. $2; Pettis & Sampson, North Dighton, Mass. $2; Joseph R. Engly, Walpole, Mass. $2 87. The following persons, Norton, Mass. have each paid $1 43, viz: Rev. W. P. Tilden, Isaac Stearns, Earle W. Stone, Thomas D. Lane, Sullivan Paine, Mercy J. Briggs, Linus Howard, Josiah Harvey, Benj. Richmond, Laban Lincoln, Wm. Keitch, Asa Williams, Jr. The following persons, Taunton, Mass. have each paid $1 43, viz: Philander W. Dean, John Thomas Wilbur, Stephen J. Palmer, Emily Burbank, Alfred Brabrook, Bird & Cooper, Jonathan Dodges, Gardner L. Bosworth.—62 69.

ISAAC T. HOPPER, *Treas.*

THE ONE DOLLAR PLAN.

The following was passed unanimously at the late anniversary:

Resolved, That every friend of the American Anti-Slavery Society be earnestly recommended to pay into the Treasury of the Society, during the present year, a sum not less than ONE DOLLAR; that every auxiliary Society be advised to urge this recommendation upon the friends of the cause in its vicinity; and that the Executive Committee be requested to publish weekly in the Standard an account of the moneys that may be received into the treasury under this proposition.

In compliance with this resolution, we shall set apart a corner of the paper for the acknowledgment of these ONE DOLLAR RECEIPTS, distinct from the Treasurer's usual account. We trust our friends were in earnest, when they voted for this resolution, and that they will not forget the obligation it imposes upon them. Those who give larger sums will still do well to add this small donation to the list. It is very important that the Society should have some *certain* data to go upon, as a basis for pecuniary arrangements.

PAYMENT RECEIVED.

Amount previously acknowledged				$775 00
776	Jonathan L. Hinckley,	S. Coventry,	Mass.	1 00
777	Henry Bartlett,	Kingston,	"	1 00
778	David. D. Bartlett	"	"	1 00
779	Cornelius A. Bartlett,	"	"	1 00
780	Lysander Bartlett, jr.	"	"	1 00
781	Thomas Bailey,	"	"	1 00
782	Seth J. Windsor,	"	"	1 00
783	Erastus Windsor,	"	"	1 00
784	Stephen Holmes, 2d	"	"	1 00
785	Thomas Bicknell,	"	"	1 00
786	Joseph W. Drew,	"	"	1 00
787	Henry Giles,	"	"	1 00
788	R. Burleigh,	Plainfield,	Ct.	1 00
789	C. M. Burleigh,	"	"	1 00
790	Lydia Burleigh,	"	"	1 00
791	William Frye,	"	"	1 00
792	Martha Smith,	"	"	1 00
793	Horace Reed,	West Killingly,	"	1 00
794	George Sharp,	Abington,	"	1 00
795	Julia Ann Blanchard,	Lebanon	"	1 00
696	Alvan Ward,	Ashburnham,	Mass.	1 00

GENERAL INTELLIGENCE.

General Items.

Florida.—It seems to be quite as difficult to obtain accurate information, on the progress of the war in Florida, or in fact, more so, than to procure the smallest details of the operations of the English forces in China, on the opposite side of the earth. There is no knowing what credit should be given to the following statement:

The United States steamer, General Taylor, arrived at Savannah on the 25th, from Florida. A passenger states, that Tiger-tail and most of his band, about 100 Indians, have been induced by Alligator to come into Tampa—where they are safe under the *care* of Colonel Worth. It will be recollected, that Alligator is one of the Indians recently arrived in the territory from Arkansas, for the purpose of inducing his countrymen to emigrate to that country.

A letter from Key West of October 16th, published in the Norfolk Herald, says:—"An expedition has started for the Everglades since our arrival here; but this is merely preclusive to the *grand expedition*, for which all hands are preparing, and which, it is expected, will result in the capture of Sam Jones, and the termination of the war."

John C. Colt, who stands charged with the murder of Mr. Adams, gives the following account of the affair which terminated so fatally. It is taken from the New-York Express.

He states that Mr. Adams came to his rooms to dun him for an unsettled account, about which there was some dispute. They both sat down at the table and settled the various items except $3. About this a dispute arose between them and high words ensued, during which Adams called him 'a liar.' Exasperated at this he struck him, and a scuffle thereupon ensued. Adams being the stronger man of the two, threw and fell upon Colt, and clutched him so violently by the throat that he was in danger of choking.

Colt was then lying upon his back on the floor, and as his hand was stretched out, it came in contact with something which he at once seized, (but as he avers he knew not what it was) and finding Adams's grasp still hard upon his throat, he brought his hand round and struck him on the back of the head; this it would seem was hardly sufficient to stun him, and he only rolled rather more on one side; Colt then struck him again, and the blow must have fallen on the side of the head. These wounds, dreadful as the subsequent examination proved them to be, were not sufficient to release the prisoner's throat; but even in the agony of death, Adams still continued to hold on, until Colt seemed to be at his last gasp, and then the dreadful blow was given on the front of the head, which deprived one wretched being of life, and released the other from his grasp.—Colt then arose, and found Adams a corpse.

For some time, he says, he remained stupified with dread and horror—he knew not what to do, and at length determined to make his brother acquainted with the facts: for this purpose he went to his lodgings, but he was not at home. He then went into the Park, and walked there for some time, being unable to make up his mind as to the best course to be pursued—he at one time thought to tell some friend, but knowing that some stains rested upon his character, he restrained, lest they should not believe his story, and so deliver him up to justice. After traveling the Park for many and many a time, he at length returned to his rooms and took the dreadful means, with which the public are already acquainted, to conceal the deed.

A destructive fire has occurred at Macon, Ga. involving heavy losses. It was found necessary to blow up several buildings with gunpowder to arrest the progress of the flames.

Census of 1840.—Official epitome of the whole population of the States and Territories of the United States, exhibiting the general aggregate amount of each description of persons, by classes.

FREE WHITE PERSONS.—*Males.*

Under five years of age,	1,270,790
Of five and under ten,	1,024,072
Of ten and under fifteen,	879,199
Of fifteen and under twenty,	756,022
Of twenty and under thirty,	1,322,440
Of thirty and under forty,	866,431
Of forty and under fifty,	536,568
Of fifty and under sixty,	314,505
Of sixty and under seventy,	174,226
Of seventy and under eighty,	80,051
Of eighty and under ninety,	21,679
Of ninety and under one hundred,	2,507
Of one hundred and upwards,	406
Total number of males,	7,249,266

Females.

Under five years of age,	1,203,349
Of five and under ten,	986,921
Of ten and under fifteen,	836,588
Of fifteen and under twenty,	792,168
Of twenty and under thirty,	1,253,395
Of thirty and under forty,	779,097
Of forty and under fifty,	502,143
Of fifty and under sixty,	304,810
Of sixty and under seventy,	173,299
Of seventy and under eighty,	80,562
Of eighty and under ninety,	23,964
Of ninety and under one hundred,	3,231
Of one hundred and upwards,	315
Total number of females,	6,939,842
Total number of free white persons,	14,189,108

FREE COLORED PERSONS.—*Males.*

Under ten years of age,	56,323
Of ten and under twenty-four,	52,799
Of twenty-four and under thirty-six,	35,308
Of thirty-six and under fifty-five,	28,258
Of fifty-five and under one hundred,	13,493
Of one hundred and upwards,	286
Total number of males,	186,467

Females.

Under ten years of age,	55,069
Of ten and under twenty-four,	56,562
Of twenty-four and under thirty-six,	41,673
Of thirty-six and under fifty-five,	30,385
Of fifty-five and under one hundred,	15,728
Of one hundred and upwards,	361
Total number of females,	199,778
Total number of free colored persons,	386,245

SLAVES.—*Males.*

Under ten years of age,	422,599
Of ten and under twenty-four,	391,131
Of twenty-four and under thirty-six,	235,373
Of thirty-six and under fifty-five,	145,264
Of fifty-five and under one hundred,	51,288
Of one hundred and upwards,	753
Total number of males,	1,246,408

Females.

Under ten years of age,	421,470
Of ten and under twenty-four,	390,075
Of twenty-four and under thirty-six,	239,787
Of thirty-six and under fifty-five,	139,201
Of fifty-five and under one hundred,	49,692
Of one hundred and upwards,	580
Total number of females,	1,240,805
Total number of slaves,	2,487,213
*Total aggregate,	17,062,566
White persons included in the foregoing, who are deaf and dumb, under fourteen years of age,	1,919
Of fourteen and under twenty-five,	2,056
Over twenty-five,	2,707
White persons included in the foregoing, who are blind,	5,024
Who are insane and idiots at public charge,	4,329
Who are insane and idiots at private charge,	10,179
In agriculture,	3,717,756
Total number of free persons employed as miners,	15,203
In commerce,	117,575
In manufactures and trade,	791,545
In navigation of the ocean,	56,025
In navigation of canals, lakes and rivers,	33,067
In learned professions,	65,236
Slaves and colored persons included in the foregoing, who are deaf and dumb,	977
Who are blind,	1,892
Who are insane and idiots at private charge,	2,093
Who are insane and idiots at public charge,	833
Total number of pensioners for revolutionary and military services,	20,797
Of universities or colleges,	173
Of students in universities or colleges,	16,233
Of academies and grammar schools,	3,242
Of students in academies and grammar schools,	164,159
Of primary and common schools,	1,845,244
Of scholars at public charge,	468,264
Of white persons over twenty years of age, who cannot read and write,	549,693

NOTES UPON THE CENSUS.

In looking over a tabular statement of the last census, we find that there were 17,068,666 souls in the United States in 1840.

Of which there are of whites,	14,289,108
Leaving colored,	2,779,558

Of the colored, less than 400,000 are free.

Yet of these free blacks, there are 647 above 100 years of age; while of the immense number of whites, only 791 are above 100 years of age.

Of the slaves, 1393 are above 100 years of age.

It appears to us that there must be some mistake in all this. It is scarcely possible that the state of slavery can be so much more favorable to longevity, or that the life of a colored man is so much longer than that of the white. The error must have occurred in the ignorance of the blacks as to their own age, and the ignorance and pride of the master as to the age of his slaves.

We cannot compare the ages of the whites and blacks at other points, as the returns do not estimate them in the same way. The whites are taken by 5 years up to 20—from that to 100 by 10 years; whereas the blacks go from 1 to 10—from 10 to 36, to 55, to 100, and upward.

The whole number of deaf and dumb whites, is	6,600
Do. do. do. blacks,	977
Do. blind whites,	5,024
Do. do. blacks,	1,892
Do. insane and idiots, white,	14,500
Do. do. do. blacks,	2,600

Thus it will be seen that the number of the deaf and dumb, blind and deranged, of the colored population, is about equal to that of the whites, in proportion to the whole number of each class. Though we suppose that, in other kinds of affliction, the blacks have a proportionate excess, caused, probably, by a lack of healing and comforting means.

We may remark, that of the 14,000,000 of whites, 2,500,000 are under five years of age.

We remark that there is not in Rhode Island one male person who has reached 100 years.

In Iowa Territory, not one has reached 90 years;—while every other State, District and Territory, has several males over 90, and one at least over 100, and all have one or more females over 100.

There are more males in every division under 15 years of age, than there are females; but from 15 years to 20, the number of females exceeds that of males, as 756 to 792, and holds the proportion at least until they reach 70 years, when the females again exceed the males—for example:

From 70 to 80—males,	80,051
Do. do. females,	80,562
From 80 to 90—males,	21,679
Do. do. females,	23,964
From 90 to 100—males,	1,507
Do. do. females,	3,231

But notwithstanding the difference of nearly fifty per cent. in favor of the females between 90 and 100, the males have all the advantage above 100—for example:

From 100 and upwards—males,	476
Do. do. females,	315

But in the tables of free colored people, a different proportion prevails.

Under 10 years—males,	56,323
Do. do. females,	55,069

While in every division of years above, the females exceed the males, and especially in the last division, viz:

Above 100 years—males,	286
Do. do. females,	361

The proportion of males to females, on the different divisions of years, varies again among the slaves.

There are no slaves in Maine, Massachusetts, Vermont, and Michigan. There is one slave in New Hampshire, one in Ohio, and two in Indiana. [No.]

	Males.	Females.
There are of slaves under 10 years,	422,599	421,470
Between 10 and 24 years,	391,139	390,075
Do. 24 and 36 do.	235,372	239,787
Do. 36 and 55 do.	145,264	139,201
Do. 55 and 100 do.	51,288	49,692
Over 100 do.	753	580

We repeat, that the statement of colored people's ages, free or slaves, cannot be depended on. The longevity is out of all proportion.—*U. S. Gazette.*

The Jew and his Pound of Flesh.—Some days ago, a gentleman from Mobile came to this city, (New Orleans,) and while here was arrested for debt, at the instance of a citizen of this place. Bail was found; but the inexorable creditor refused to let the stranger return to his family, though he pleaded hard for the immunity, fearing lest he might fall a prey to the pestilence.

In a day or two after, the unfortunate debtor was seized with the fever, and on Sunday evening was carried to his grave.

We have merely given the outline of this heartless transaction; but it is enough to damn forever the Shylock, who could thus delight in the death of a man who chanced to owe him a few paltry dollars.—*N. O. Advertiser.*

The cruel and melancholy case alluded to by our New Orleans cotemporary, is one with which our citizens have been made familiar during the last three days. If that unrelenting creditor be not totally lost to every feeling of sensibility and humanity, what tortures must prey upon his soul, when he reflects, that for a few *paltry dollars* he has *murdered* his fellow-man, and carried anguish and sorrow into an interesting family circle, where not only contentment and happiness, but even opulence has been wont to dwell. But, we fear, not even the widow's tears nor the orphan's cries, will ever reach the heart of such a man.—*Mobile Chronicle.*

Fire.—On Sunday night last, the meeting-house belonging to the First Presbyterian Society in Oswego, was destroyed by fire. The house had just been enlarged and otherwise improved, at an expense of about $2,000, and was nearly ready to be again occupied. No fire had been in or about the house for several weeks, and its destruction was clearly the work of an incendiary.—Loss, about $5,000. No insurance.

The corporation of this village, in accordance with a resolution adopted at a very large meeting of our citizens, held at the Market Hall, on Monday evening, has offered a reward of $750 for the apprehension and conviction of the incendiary, and we are not without hope that the offender may be apprehended and brought to punishment, for this most diabolical outrage.

The mechanics employed in the repair of the church, suffered a considerable loss, in the destruction of their tools—say $270—which, we are happy to find, the liberality of our citizens will probably replace.

The Driskalls and those who shot them.—Our readers will recollect an account of the death of John and Wm. Driskall, two noted robbers and murderers in Ogle county, Illinois, in June last. They were shot under the direction of a large band of citizens, organized for the purpose of clearing the county of the desperate gang, of which the Driskalls were the suspected leaders.—The correspondent of the Illinois Free Trader, gives the following account of the *trial for murder*, of one hundred and twelve of the persons who participated in these transactions.

"The September Term of the Ogle Circuit Court, has just closed; and its session has been marked by a trial, which, in the number of the accused tried in one indictment for the crime of murder, is without a parallel. One hundred and twelve men were indicted for the murder of John Driskall and William Driskall, in June last, near Washington Grove, in this county. And one hundred plead not guilty, and were put upon their trial. Judge Ford, whatever might have been his feelings, (the accused were his neighbors, Judge Ford resided in Ogle county,) exhibited upon the bench, a stern determination that the accused should be fully and faithfully tried. However, the very fact of the great confusion occasioned by so many names in the indictment, left the accused without any evidence to contend against. The two or three witnesses, whose names were endorsed upon the indictment, (and by the laws of this State, none except those whose names are so endorsed, can be called to prove the substantive part of the accusation, only knew some of the preparatory steps taken, which led to the supposed offence."

The facts connected with the killing of the Driskalls are stated as follows:

That the Driskalls were a part of an organized gang, embracing a large number of persons in the county of Ogle, and the adjoining counties, who carried on a systematized scheme of operations against the lives and property of the inhabitants. That murders, robberies, and larcenies, had been carried on by them for a number of years; and that, owing to the extent and perfection of their combinations, it had become impossible to convict them by the ordinary process of law. Perjured members of their gang, swearing to alibis or such defence as were adapted for the occasion, had, for a long time, defied and defeated the course of justice. That a few days previous to the execution of the Driskalls, a Mr. Campbell, a citizen of the highest respectability, had been wantonly shot in his own yard, for his presumed exertions against this gang, and that there was sufficient evidence to leave no reasonable doubt that the Driskalls planned and incited, and probably perpetrated this murder. Further, that the Driskalls were the chief and most dangerous of the gang. They were shot, after an examination which satisfied several hundred of the most respectable citizens of Ogle and the adjoining counties, of the foregoing facts.

The case was submitted to the jury, who, without leaving their seats, rendered a verdict of Not Guilty.

This verdict was given, partially from a want of evidence, and from what the jury considered the absolute necessity of the case. The writer says, the laws could not protect the community, where the banditti committed their many enormities—the occasion was too urgent to wait for their uncertain amendment and adoption to the emergency—individually they could not protect themselves—mob law they repudiated—they therefore resorted to a counter organization, ordained new rules of evidence, and a new mode of proceeding, such, and such only, as in their judgment were effectual to protect them. There may be those who are disposed to cavil, perhaps to condemn. The judgments and perceptions of such, would be essentially invigorated, could they have dwelt for a short time here, and suffered of their friends, the burning of their property; and when they called on the law to redress these wrongs, to see those whom they knew to be the perpetrators, escape with impunity.

Indians at Sea.—The United States steamer, James Adams, which conveyed to New Orleans from Tampa Bay, fifty-seven Indians, among whom were the noted chiefs *Wild Cat, Coacoochee Hospitaki*, and *Nethlock Emathla*, and many sub-chiefs, under charge of Captain Seawell, United States Army, came very near being lost during a gale. The following is an extract from her log:

"Left Tampa Bay on Tuesday, 12th instant, at one o'clock, with fine weather. On Wednesday night the wind commenced blowing from the north, which soon increased to a gale, causing a very heavy sea and the boat to labor heavily. At two o'clock it was discovered that the boat had sprung a leak, having about three feet water in her hold. Both pumps were immediately put to work, which was barely sufficient to keep her free. Half-past two o'clock shipped a heavy sea, which carried away the chimney and sprung the forward guard, wrenching up the deck, and laying the whole bow open. In order to save the boat and all on board, put her before the wind, and commenced throwing overboard Indian provisions and cutting up the deck of the guards, which soon appeared to ease her. Repaired damage done the bow by stuffing in blankets. Soon began to gain on the leak; but the gale and sea had increased to such an extent that we had no other resource than keeping her before the wind, which was running directly from the land.

"At daylight on Thursday the wind commenced to haul to the eastward until it reached east, which was very favorable, enabling us to run directly on our course. Gale continued throughout the day. Had signals of distress hoisted, but discovered no vessels. On Friday night the gale had increased to a complete hurricane, with heavy squalls of rain, with tremendous sea, so much so that it was thought impossible for the boat to survive it much longer; and, on the other hand, we were fast drawing in to the land, and no other resource than running her on shore. Daylight at last broke, when we found ourselves in about seven fathoms water. At seven o'clock *breakers* were discovered in every direction ahead, without seeing land, when our situation became alarming in the extreme, and all on board deemed their immediate destruction inevitable; but, thanks to a kind Providence, we ran over the shoal in only ten feet water, and soon discovered the land—were under the lee of it, and let go anchor in eight feet water. Discovered a house on the shore; sent out the boat, and found ourselves under the lee of Britton Island, twenty-five miles from the Balize. Remained there until Saturday, at half past twelve o'clock, when we got under way and ran for the Balize."

Tow-Boat Sunk.—The tow-boat Pattison, owned by J. H. Hooker & Co. of this city, was run into by the steamer South America on Tuesday night, about four miles below Coxsackie, and sunk in about twelve feet water. The Pattison was bound down in tow of the United States, and 600 feet astern of her. She showed no light, as we learn, and was not discovered by the pilot of the South America until she was close upon her. The South America struck her stern and cut her nearly through. The Pattison was loaded with flour, domestic goods, apples, &c., &c., and her cargo was valued at about $25,000.

We regret to say that one of the hands was also lost. He has left a wife and family.—*Troy Whig.*

Emigrants.—Two or three weeks ago, three hundred foreign emigrants arrived at the Balize below New-Orleans. The city authorities, hearing of their arrival, and anxious that they should not fall victims to the yellow fever, sent a deputation, warning them not to enter the city, and offering to furnish them with the means of subsistence until the pestilence should subside. The emigrants thought that it was all a Yankee trick. "We are told," said they to the deputation, "that we can make three dollars a day in New-Orleans: if the authorities will pay us that, we will stay where we are—if not, not." The poor fellows hastened to the city; and, at the last dates, it is said that not one of them was living.—*Louisville Journal.*

More Lynching.—Another atrocious outrage is recorded in the Vicksburg Sentinel, lately committed on the Big Black Island, near Grand Gulf, by a band of outlaws. Many poor ignorant woodcutters were most inhumanly whipped, and a Mr. Kirkwood basely murdered by the lynchers. They blindfolded him, pinioned him, took him to the river bank, and after getting him in a boat, plunged a bowie-knife into his heart, and then threw him into the river. It is said that the parties concerned in these disgraceful outrages are known in Grand Gulf, and that some of the leading lynchers have fled.

The Wheat Crop of 1842.—We learn from a friend who has been spending a few days at different points in the Miami Valley, that the Wheat which has been sown the present fall in this fertile section of the State, amounts to about three times the usual quantity. If the farmers in the other principal districts of the State have sown any thing like as extensively, with a favorable season, the Wheat product of 1842 will be very large. The seed along the Miami has come up well, and the fields present a beautiful and healthy appearance. The *fly* has shown itself in some districts, but has as yet done but little damage. Entire exemption from its ravages is not to be expected, but the present indications are that it will be far less destructive than it was last fall.—*Cincinnati Republican.*

Horrible.—The state of society on the borders of Texas and Arkansas, is horrible in the extreme. The following is an example.

The Natchitoches Herald records a most horrible transaction, in which some Texas marauders were engaged. They crossed the line into the United States Territory, and captured a man named Boatwright, whom they intended to bury alive. He stood by and saw them digging his grave, when he started to run for a thicket—a dozen muskets were leveled at him, and he fell a lifeless corpse. His offence was that he refused to recognize their authority, and expressed his opposition to their many lawless acts.

Latest from New Grenada.—The British brig Jane, Captain Pearman, arrived at Kingston, Jamaica, on the 25th ultimo, in six days from Carthagena. That city was still besieged by the insurgents, both by sea and land. The Jane forced the blockade, and succeeded in landing her cargo, thus furnishing the Carthagenians with a supply of provisions for three or four months.—The Jane was fired at by the besieging squadron, and chased by one of the schooners aided with sweeps. The fort having also fired a few shots at the enemy, Captain P. was at one time between two fires. However, neither his vessel nor crew received any injury, with the exception of the striking of the maintopmast by one of the shots from the fort. The object of the fort was to fire over the brigantine, and thus keep off its pursuers.

The besieging forces were commanded by General Carmona.—*Journal of Commerce.*

The British Dominions.—The subjoined is a statement of the population of the British Empire, which the Philadelphia Sentinel says is compiled from the most authentic documents:

Great Britain, Ireland, and neighboring islands,	27,020,000
Colonies in Europe, such as Ionian Isles Malta, Gibraltar, &c.	400,000
North America,	1,500,000
South America,	120,000
West Indies,	1, 00,000
Africa,	350,000
Australia, (New Holland, &c.)	120,000
New-Zealand,	25,000
Asia, (East India Co's dominions,)	135,000,000
Affghanistan and Cabul,	14,000,000
Total,	179,535,000

The whole of the above territories cover about 2,800,000 square miles.

Wonderful.—A glass church bell has recently been cast in Sweden, 6 feet in diameter, whose tone, we are told, is finer than any metal bell.

Wheat produced in the State of New-York in 1839.—The following table is compiled from the recent United States census of this State, and shows the quantity of wheat raised in each of these counties which produce over 100,000 bushels:

Counties.	*Bushels.*
Monroe,	1,074,220
Genesee,	911,596
Livingston,	823,050
Ontario,	770,235
Yates,	705,628
Orleans,	680,202
Cayuga,	601,284
Wayne,	571,083
Onondaga,	467,699
Jefferson,	305,066
Steuben,	388,475
Tompkins,	377,302
Seneca,	350,804
St. Lawrence,	277,897
Oneida,	238,159
Chautauque,	216,902
Erie,	207,492
Madison,	200,252
Allegany,	172,461
Duchess,	171,619
Chemung,	157,826
Otsego,	149,880
Oswego,	138,602
Cattaraugus,	127,665
Tioga,	107,002
Suffolk,	105,778
Cortland,	100,765
27 counties,	10,398,944
31 counties, producing less than 100,000 bushels each,	1,363,583
Total,	11,762,527

New-York Adv.

The Christians in Turkey.—The German papers state that new atrocities had been committed on the Christian population of the Turkish provinces. The Augsburg Gazette, under date, Frontiers of Turkey, 12th ult. states that Ali Pacha had expelled more than 300 Christian families from their dwellings at Mastar, who were obliged to *bivouac* in the open fields.

The New Revolution in Mexico.—In our Havana papers, received by the Empressario, we find later intelligence from Mexico than we have received direct, from which it appears that the movement commenced by Parades in Guadaluxara, has reached the capital—that it is a popular move, is countenanced by Santa Anna, and is likely to be successful and overturn the present order of things, whatever may be substituted in their stead, or whoever may come to the head of affairs.—*N. O. Bulletin.*

The Great Iron Steamer, now building at Bristol, England, promises to be a most wonderful combination of untried principles. Its magnitude will be immense—about 8,500 tons; the material of which it is to be constructed is plate-iron; her energies are to be nearly 1,200 horse power; her cylinder 120 inches in diameter! no piston-rods, and without beams! (the connecting-rod laying immediately on the piston, and a movable hollow casting playing through a stuffing-box in the top of the piston, to give play to the said connecting-rod;) an unlimited application of the expansive principle; and, to crown the whole, no paddle-wheels, no paddle-boxes projecting from her sides, no apparent propelling-power; but an unseen agent revolving under her quarters and enabling her to "walk the waters like a thing of life." We certainly live in an age of wonders, and henceforth—should the mechanical genius of the era give safe birth to this creature of its conception, and foster it into vigorous maturity—it will be difficult to set bounds to locomotion over the deep.

United States Bank.—The building of the Bank of the United States still stands upon its old site in Chestnut street, but all the life and animation that once pervaded its halls is now gone. Passing this magnificent pile of marble architecture yesterday, the front door of which stood open, I from curiosity, and with a view to mark the contrast which it presented between the present and ten years since, entered its heavily shadowed halls. Not a particle of business was going on that I saw; not a person was present, and, except occasionally the form of a clerk which might be seen flitting around its dark corners, we stood alone. The most perfect quiet reigned throughout—not the chink of a fip was to be heard. A more sombre and gloomy appearance than the whole interior presented could not well be imagined. I stood a moment, and, as I looked around its desolate walls, and contemplated the mass of corruption that had been engendered within them, and the amount of misery and suffering which had thence spread throughout the whole country, the language of Mr. Nicholas Biddle, of the 9th March, 1839, that "*I leave the affairs of the institution in a state of great prosperity*," came with a peculiar force to my recollection. Less than two years had elapsed before the whole became the mass of crumbling ruins that we now behold them.

NOTICES.

RHODE ISLAND STATE A. S. SOCIETY.

The Sixth Annual Meeting of the Rhode Island State Anti-Slavery Society, will be holden in Providence, on Thursday and Friday, the 11th and 12th of November.

We hope there will be a full attendance of abolitionists, from all parts of the State. Several friends of the cause, from other States, are expected to be with us on the occasion.

PELEG CLARKE, President.
Wm. Aplin, Recording Secretary.

TREASURER'S NOTICE.

Where money remitted is not duly acknowledged, the Treasurer requests that immediate notice may be given by letter. Such errors might, perhaps, sometimes be traced to irregularities in the Post Office.

In all cases, let notice be given immediately on the discovery of the error.

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* Total number of persons on board of vessels of war in the United States' naval service, June 1, 1840, 6,100; making the aggregate population of the United States, 17,068,666

Poetry.

From Godey's Lady's Book.

ON VISITING THE GRAVE OF SIR WALTER SCOTT, AT DRYBURGH ABBEY.

BY MRS. LYDIA H. SIGOURNEY.

Rest with the noble dead,
In Dryburgh's solemn pile,
Where sleep the peer, and warrior bold,
And mitred abbots stern and old,
Along the stained aisle;
Where stain'd with rust of buried years
The old sarcophagus appears
In mould imbedded deep;
And Scotia's skies of sparkling blue
Stream the oriel windows through
Where ivyed masses creep;
While touch'd with symmetry sublime
The moss-clad towers that mock at Time
Their mouldering legends keep.

And yet, methinks, thou should'st have chose
Thy latest couch at fair Melrose,
Whence burst thy first most ardent song,
And swept with wildering force along
Where Tweed in silver flows.
There, the young moonbeams quivering faint
O'er mural tablet sculptur'd faint,
Reveal a lordly race,
And knots of roses, richly wrought,
And tracery, light as poet's thought,
The cluster'd columns grace.

There good king David's rugged mien
Fast by his faithful spouse is seen.
And 'neath the stony floor,
Lie chiefs of Douglas' haughty breast
Contented now, to take their rest,
And rule their kings no more.

It was a painful sight to see
Trim Abbotsford so gay,
The rose-trees climbing there so bold,
The ripening fruits, in rind of gold,
And thou, their lord, away.

I saw the lamp, with oil unspent,
O'er which thy thoughtful brow was bent,
When erst with magic skill
Unearthly beings heard thy call,
And flitting spectres throng'd the hall,
Obedient to thy will.

That fair domain was all thine own,
From stately roof, to threshold stone;
But did'st thou lavish pay
The coin, that caused life's wheels to stop?
The heart's-blood oozing drop by drop,
Thro' the worn brain away?

I said the lamp, unspent, was there,
The books arrang'd in order fair;
Yet none of all thy kindred race
Found in those lordly halls a place;
Thine only son, in foreign lands
Led boldly on his martial bands,
And stranger-lips unmov'd and cold,
The history of thy mansion told.

Thy landed glittering brand and spear.
And costly gifts of prince and peer,
And broad claymore, with silver dight,
And hunting-horn of border-knight;
What were such gauds to me?
More dear had been one simple word
From those whose veins, thy blood has stirr'd,
To Scotia's accents free.

Yet one[*] there was, in humble cell,
A poor retainer, lone and old,
Who of thy youth remember'd well
And many a treasur'd story told;
And pride, upon her wrinkled face
Blent strangely with the trickling tear,
As memory from its choicest place
Brought forth in deep recorded trace
Thy boyhood's gambols dear:—
Or pointed out, with trembling hand,
Where erst thy garden-seat did stand,
When thou return'd from travel vain,
Wrapp'd in thy plaid, and pale with pain,
Did'st gaze, with vacant eye,
For stern disease had drank the fount
Of mental vision dry.

Ah! what avails, with giant power
To wrest the trophies of an hour,
One moment write with sparkling eye,
Our name on castled turrets high,
And yield, the next, a broken trust,
To earth, to ashes, and to dust.

And now, farewell, thou, who did'st sweep
Away the damps of ages deep,
And fire, with wild, baronial strain
The harp of chivalry again;
Thou who did'st wake, from shore to shore,
Bleak Caledonia's mountains hoar,
Her blue lakes bosom'd 'neath their shade,
Her sheep-folds dotted o'er the glade,
Her rills, with music leaping down,
The perfume of her heather brown,
Familiar as their native glen
To differing tribes of distant men,
Patriot and bard!—old Scotia's care
Shall keep thine image fresh and fair;
Embalming to remotest time,
The Shakspeare of her tuneful clime.

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[*] The widow of old Mr. Purdy, who, in her humble dwelling on the premises at Abbotsford, told with touching affection, stories of the early life of Sir Walter, and of his sorrowfully changed appearance, after his return from travelling on the Continent.

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NEW ENGLAND.

BY CAROLINE LEE HENTZ.

Land of the wild and wintry blast!
Of spirits high and glowing;
Oh, years have wax'd and wan'd since last
O'er me thy winds were blowing.

A pilgrim now on distant shore,
Where softer gales are breathing;
I'd bless the hour that saw once more
Thy snows around me wreathing.

Clime of the chartered and the bold!
Of eagle hearts the eyry—
My soul flies o'er thy mountains cold,
Nor feels its pinions weary.

And oh, thy grace, rejoicing Spring!
When icy chains are broken,
And flowers their native garlands bring,
Of nature's love a token.

Rich is thy garniture of plain,
Where Summer's pomp is sweeping;
And richer still when Autumn's grain
Thy hardy sons are reaping.

Thou rugged nurse of beauteous flowers!
Thy home-born virtues cluster
And bloom within thy shelter'd bowers,
With bright, unwithering lustre.

Cradle of childhood's rosy dawn!
Scene of youth's vernal morning!
On memory deep thy traits are drawn.
Thy natal fields adorning.

Ye gales that once my bosom fann'd,
Waft over winds and water
The strain that greets the storied land
Of fair New England's daughter.

Miscellany.

JONATHAN JEFFERSON WHITLAW:

OR

LIFE IN THE SOUTH-WEST.

CHAPTER XLI.

Close beside the house of Mrs. Shepherd, ran one of those dirty little passages which are so numerous in the town of Natchez. This dark alley caught the eye of Cæsar, as he left the store where himself and his embassy had been so roughly treated, and it came into his head that if he turned down it, he should assuredly come upon the kitchen-entrance to the mansion of the uncourteous sempstress. He reasoned farther still, and felt equally certain, that not far from this kitchen-entrance, he should infallibly encounter some household slave, who, with the natural kindness of the race for each other, would listen to his petition, and obtain for him a moment's sight of Lucy Bligh.

The experiment answered to his wish. The little Dido, already gratefully attached to Lucy, for the gentle kindness of the few words that daily passed between them, no sooner comprehended that Cæsar was a person Miss Bligh would like to see, than she promised to let her know he was there. Accordingly, she carried into the "keeping-room" some glasses of cold water; a volunteer attention, which produced no remark, the females of that region being as constant in their demands for a "drink of water," as the superior sex for "a drink of whisky."

The little girl set the waiter upon the table, close beside the place where Lucy sat, and furtively, but distinctly, whispered in her ear, as she did so, the name of "Cæsar Bush."

Lucy started, but her companions did not remark it; and soon after little Dido had quitted the room, she rose to follow her.

"Where are you going, Miss Lucy Bligh?" was uttered in a voice of authority, from the chair. "I am going only for a moment, ma'am," was the reply; and as Lucy had never yet been found guilty of even appearing to wish for a moment's idleness, she was permitted to go. Dido stood ready, on the outside of the door, to receive her; and pressing a finger to her lip, in token that silence was desirable, she stepped on before her, to the door which led into the lane.

There stood Cæsar, impatiently waiting, and wavering between hope and fear for the will and power of his little messenger to perform her promise.

"God bless you, Miss Lucy!" he exclaimed, eagerly, the moment he saw her; "if this isn't a glory to me!—I beg pardon for taking such a great liberty, Miss Lucy; but dear as I love the sight of you, I never would have asked such an unaccountable favor as your coming out here, only for a message from Phebe, Miss Lucy."

It may readily be supposed that poor Lucy felt no such apology necessary, but that she listened with the deepest interest, to all he had to say; and Cæsar, though she occasionally hinted that she must not prolong her stay, continued to pour out so many eloquent details of his happiness and his hopes, that the minutes flew faster than either of them was aware.

It chanced, that as Mr. Smith left the store of Mrs. Shepherd, he saw Whitlaw at the distance of half a dozen paces from him. His business with him was explained in a moment: and though our hero, to the best of his knowledge and belief, had never seen either Bligh or his sister in his life, he concealed the fact, with his usual readiness, for the sake of "having a stare at Mrs. Shepherd's gals." They entered the store, therefore, together, when the lady welcomed the new arrival, with great civility, and, fortunately for him, without making any inquiries as to the nature of the evidence which was to prove our poor Lucy to be the sister of "a man forbid."

"Here we are, in no time, Mrs. Shepherd," said the facetious Smith; "and now, by your good will and pleasure, we'll be after having a peep at that young miss as negro-boys are making such tender inquiries for."

"It isn't much in my way to show off my young ladies to gentlemen, that's a fact, Mr. Smith; however, there may be reasons, doubtless, for setting the best rules aside. I'd better go myself, I expect, to fetch her, that she mayn't be dashed by learning that there's such gay gentlemen in the store."

Having thus spoken, the stiff Mrs. Shepherd rose to leave the store; but it is probable that some misgiving, or some feeling of the necessity of an ever-watchful eye over the multitudinous articles which adorned it, caused her to check her steps;—and ringing her little bell, Miss Tompkins, the lady in waiting for the day, obeyed it, and was gravely desired, by her chief, to take her place.

Mrs. Shepherd remained absent for some minutes, and at length returned, just as young Whitlaw, to the extreme amusement of Mr. Smith, had gone the unwarrantable length of trying a new cap on the beautifully-curled hair of Miss Tompkins.

Had the presiding lady been at all in her usual state of mind, such a spectacle would, unquestionably, have produced some very serious consequences; but this was, happily for young Miss Tompkins, very far from being the case. She entered with the air of one who had made an important discovery, and not even perceiving the offending cap, which was very dexterously replaced on its own proper block by the young lady, she mysteriously beckoned to the two gentlemen to follow her.

They did so, instantly, and without demanding any farther explanation than that it was her will they should do so. In less than no time, as Mr. Smith would have expressed it, they had passed through one dark and narrow passage into another which crossed it at right angles, and thence again through a kitchen into a court, the door of which was open, and before it Lucy, in earnest but smiling conversation with the young negro who had so recently been turned with contumely from the presence of two of the persons, who now again seemed ready to launch the thunders of their indignation and contempt upon his head.

Before, however, the approaching party became visible to those without, Mr. Smith laid a hand on each of his companions, and suddenly drew them back. "This is capital!" he exclaimed; "but don't let us spoil all, by being in a hurry."

The persons he held, obediently yielded to his touch, and no more was said till the kitchen was repassed, and they again found themselves in the dark passage behind it.

"It would be worth a hundred dollars," whispered Mr. Smith to his friend, Mrs. Shepherd, "if we could but listen to them two a spell, without being seen."

"Nothing more easy, Mr. Smith," replied the lady, in the same tone. "Look at that bit of grating, yonder; they are jest exact outside that, if I ain't mistaken."

The ears of the two gentlemen were in a moment laid against the grating pointed out to them, and the voice of Cæsar was distinctly heard, in an accent of uncontrollable delight.

"On Sunday night, then, Miss Lucy, jest exact at midnight, you'll be in the heart of the dear blessed forest, at the hollow bit, you know, jest behind the great knot of maples to the east of Fox's clearing. Arn't I a happy fellow, now?"

"Indeed you are, Cæsar," said the gentle voice of Lucy, in reply; "but are you quite sure my brother means to preach there, next Sabbath night?"

"Am I sure, Miss Lucy? Why, didn't he tell me so, himself?"

"That's well, then," said Lucy; "and now go, dear Cæsar,—I really must stay no longer. Tell my ——"

But at this moment, the current of air through the bars caused Mr. Smith to sneeze violently. Lucy started away, like a frightened bird, in one direction, while the happy and triumphant Cæsar ran off in another. The interruption, however, was of little consequence. The one pair had said enough, and the other heard enough, for all their purposes. Lucy glided quietly back to her place at the work-table, while Mrs. Shepherd and the gentlemen returned to the store, where, Miss Tompkins being dismissed, a very interesting consultation took place.

"And what did you contrive to hear, gentlemen?" said Mrs. Shepherd, eagerly. "I'm not that short, neither, but I couldn't manage to catch a word."

"It don't much matter, I take it, ma'am," said Mr. Smith; "I expect we've heard enough and to spare; and since I was born, I never come near anything to pair it! Did you hear her, downright, call him her dear? Did you hear, Whitlaw? If my hair don't stand on end, I'll be flogged!"

"And the preaching, too; did you hear the pretty appointment she made for her brother, as well as herself? rejoined Whitlaw. "And the girl's not ugly to look at, neither. Wouldn't it be as well, ma'am, to have her in, and jest ask her a few questions?"

"I ask your pardon, Whitlaw, for stopping your frolic," said Mr. Smith; "but that's not the way we must manage her. Why, what would that be, but jest so much putting her on her guard? And if we do but take a little pains not to tangle our net, we shall bag 'em all, and lose none."

"You're right, sir, and I honor your wisdom," replied Whitlaw. "Faith! this is no moment to be looking in a girl's face to spy if she's pretty. This is a capital find, Mr. Smith, and I only wish Hogstown wasn't that far away. If he was here, I'd wager that he'd contrive to have them confounded Steinmarks in it, somehow or other, as in justice they ought to be; for they are all of one kidney, I promise ye."

"Then, if Hogstown don't come, we'll manage it without him, Mr. Whitlaw. If they are that way minded, I don't question as one and all they'll be at the preaching; and if so, what's to hinder us, as in course means to be there, too, I expect, from pouncing upon 'em, at once, and binding 'em hand and foot, as conspirators in a negro rebellion?"

"That sounds right and sensible enough, Mr. Smith; but you've no guess what an old fox this German farmer is. I expect, sir, it wouldn't be no bad scheme if you and I was away to Mount Etna, to talk to my father a spell, about him. He knows the old chap better than I do, that's a fact; and if Hogstown is right in his surmise about the precious brother of this nigger-fancying miss, as to his being so hand in hand with the Germans I mean, where's the difficulty but that Mr. Whitlaw, of Mount Etna, must know it?"

"I'll go with you, wherever you please. It's duty and pleasure both, to labor in this business. Is Mount Etna a long remove from Natchez, Mr. Whitlaw?"

"A matter of three or four mile, Mr. Smith. But I've got a horse, and so have you, I expect; and the sooner we're about it, the better, sir."

"You may say that, Whitlaw; so let's be off.—Good afternoon to you, Mrs. Shepherd; you shall have news how we prosper, depend upon me for that."

"Thank you, sir, thank you! God knows, I shall live in hot water, till I hear justice is done on this abomination set; for never did my ears hear the like before. But how long am I to bear this horrid gal in my sight, gentlemen? Do pray be speedy in taking her out of my house, for I'm sure I shall never feel safe as long as she remains in it. Who shall answer to me that she shan't let in half a score of her nigger friends and sweethearts, gentlemen, and murder us all in our beds?"

"The business will soon be despatched, Mrs. Shepherd, depend upon it, and the gal will be safe enough out of your way. Hogstown will be back to-morrow or next day, I guess; and if things take the turn I look for, it wouldn't do, by no means, to bring 'em to a conclusion without him: and as to sending the gal off at once, 'tis just giving 'em notice, and we're stumped outright. It will be a glorious day for Natchez, I promise you, Mrs. Shepherd, if we can catch a fellow preaching at midnight to the niggers. And I heard the words as plain as if they'd been spoke to me. So be patient a spell, my dear lady, and don't spoil a good hit for a trifle."

Mrs. Shepherd promised obedience, and the two gentlemen departed.

The happy Cæsar, meanwhile, hardly felt the ground under him, as he bounded away back again to his Phebe; and there was so much fun, frolic, and glee, in the manner in which he related his adventures, that the sage Phebe, as well as her two little sisters, laughed long and loud at his story. Nevertheless, he was half ready to cry himself, as he described his bitter mortification on finding that "the old grey stick, the missis," would not let him see Miss Lucy. But the triumph, the glory of obtaining all he wanted, in spite of her, the "clever smartness" of the little Dido, and finally, the beautiful kindness of Miss Lucy herself, formed altogether a narrative that none of them could be tired of hearing.

It was Peggy who at last broke up the merry meeting, by reminding Cæsar that though his new people had been so unaccountable kind, as to give him leave to come a-courting a spell, 'twould be very wrong to stay too late upon it. "There's the flowers to be watered, I'll be answerable, if your new lady loves 'em as well as our poor, dear Miss Lucy; and pretty sorry and mad she'll be in the morning, Cæsar, to find the blossoms all as dry as a squeezed cane, because you stopped to talk nonsense here."

"Our Miss Lotte is never mad with anybody, mother; but she might be vexed, mayhap,—and so good-night, my wife, and good-night, all the rest of ye, and pray that the Sabbath may come round quick, Phebe. God bless ye all! Good-night."

The happy lover hurried away, and was rewarded by arriving in time to help his beautiful young mistress—not in her usual evening attendance, however, upon her favorite flowers—but in running a dozen ways at once, in order to collect the scattered property of Fritz, whom some commercial business of importance obliged to set off, early on the following morning, for Philadelphia."

He had purposed remaining at Reichland at least a fortnight longer, and this sudden recall produced a chorus of lamentation from the whole family. It produced, however, something else also. Notwithstanding the general gossip of the neighborhood on the subject, the young Baron Hochland had not, though as heartily in love as a man could be, yet ventured to ask Frederic Steinmark and his Mary if they would give up, and yield to him, forever and forever, the charge, the care, and the possession of the treasure they valued most on earth.

When the letter, which has been heretofore mentioned, arrived from the Baron Steinmark, announcing his widowed and childless state, and asking his brother to return with his family to Germany, the hopes of Henrich and Lotte, and perhaps, too, of the gentle Mary herself, for their return to Europe, were greatly excited; for they saw that the melancholy epistle had produced a great effect upon the voluntary exile, and they believed that he would not have refused the request. But from the day that the letter arrived, the subject had never been alluded to by Frederic Steinmark; and gentle as was the rule he held over them, there was a deference felt, even in their gayest moments, towards him, which effectually banished the subject.

It was this reserve, this uncertainty, which the family still fancied hung upon the mind of their father, that had kept the young lover from declaring his wishes and his hopes. Were the Steinmark family to return to Germany, he felt that all difficulty would be removed, for then no separation would be needful; but if it were finally decided that they should remain, he dreaded to risk the hope on which he lived, by asking Lotte if she could consent to leave father, mother, brothers, for his sake, and for her native Germany.

But the departure of Fritz brought on the crisis at once. The Herr Hochland had arrived with him, as his intimate friend; and as a total stranger to the rest of the family, it, therefore, was quite natural he should depart with him.

No one could feel this more strongly than the young baron. When Fritz turned to him, after perusing his letter, and said: "My furlough is ended, Sigismond! I must depart to-morrow!" the sensation he experienced was not unlike that of being shot. He answered not a word, however, but immediately left the room. In a few minutes afterwards, he might have been seen rapidly approaching Steinmark, whom he had traced to a distant field, and addressing him with a degree of agitation, that made the first words he uttered perfectly unintelligible.

He little guessed, that while stammering out his proposal of marriage to the tranquil-seeming father of Lotte, the philosopher himself experienced an emotion, hardly less powerful than his own. He little guessed that his own timid doubts and fears, were the cause of the heavy disappointment which had fell upon the family, from the silence of its chief, respecting the hoped-for return to the land of their fathers. But so it was. Frederic Steinmark had not only submitted cheerfully to his exile—he had most truly gloried in it, as long as he believed that it afforded him the best means of providing for his family, without hazarding their independence by placing them in any degree under the protection of a brother, whose affection for them was watched by so jealous an eye as that of his wife. But no sooner was this obstacle removed, than all the long-buried feelings, which, in a mind less ably regulated, would, throughout the whole period of his exile, have taken the tormenting form of useless regrets, rushed freshly and anew upon his heart; and not even Henrich, with all his young enthusiasm, could more ardently wish to turn back to the Fatherland, than did his quiet father. But, oh! the moment this summons arrived, there were other thoughts, and very anxious ones, at work within the breast of Steinmark.

No father, that loved as he loved Lotte, could be insensible to the impression which she had made on the heart of Sigismond Hochland, and still less, perhaps, of that which the young man had made on hers. Though it was not in his nature to play the spy, and though he saw no more than every member of the family might, and indeed must have seen, he could not but observe, how very nearly deaf and blind each seemed to be to all things in which the other was not concerned. Yet still no declaration of love was made by the baron—no hint given, that the only hope which made life dear to him, was that Lotte Steinmark might become his wife.

It was precisely at the period, when the love between the two young hearts had become so evident, that the least speculating in such matters, must have expected "something would come of it," that the letter from the Baron Steinmark arrived; and then it was that the wits of the father and lover fell into a series of speculations, which caused many hours of mystery to themselves and others.

No sooner were the hopes of the young Steinmarks', that this letter would induce their father to return to Germany, made known to Sigismond, than he determined to wait only till this intention was made known, and then boldly ask the hand of Lotte in marriage: while, on the other hand, Frederic Steinmark, was painfully withheld from making the much longed-for announcement to his family, from the fear lest the high-born and wealthy Baron Hochland, might interpret this sudden compliance with a request, well known to have been often previously refused, to a wish of placing his slenderly-portioned daughter in a position more likely to obtain his alliance.

Never was a mutual misunderstanding more complete, and never was an *eclaircissement* more welcome. Not that it was made with equal frankness on both sides: it was not necessary for the father of a pearl of such price as Lotte, to confess that he had been anxiously waiting for the proposal now made for her, because the secret of her young heart had betrayed itself, and he had seen that all her earthly happiness depended upon it. This was not necessary, and it was not done. But quite enough of the real truth was manifest on all sides, to render the hours of that day among the happiest of their lives.

And then burst forth all their long-hoarded thoughts of home. Those who had kept this strangely strong instinct hidden at the very bottom of their hearts, now indeed uttered hymns of thanksgiving and of joy. Mary, indeed, was not a German, but she was an European, and Germany was to her a most dear home. As for the pensive Henrich, his very nature seemed suddenly to have undergone a change; he outdid Karl in noisy gayety, and notwithstanding all the necessary business to be performed on that memorable day, he would permit no member of the family to take a share in it, till they had once more assembled themselves round Sigismond, while he again sang that familiar air which had caused such a revulsion of feeling among them in the strawberry-field.

Poor Karl, indeed, turned, almost with a sorrowing eye, towards his prosperous mill. "Shall I stay and grind out some more dollars, father, before I turn gentleman again, and re-join you all in our glorious Fatherland?" said he, half jestingly, and half in earnest.

"No, that shall you not, my son," replied Frederic: "We have borne the labor and heat of the day together, and together will we enjoy the rest that is offered to us. But what says Fritz? He has not been a daily laborer, as we have—his prospects look almost too bright to leave without regret. What say you, Fritz? Home and a light purse?—or Philadelphia, and a heavy one?"

"I beg to preface my answer," replied the young merchant, "by declaring that I am as good a German as any of ye. Nevertheless, having swallowed up so much of your hardly-earned transatlantic wealth, dear father, in becoming what I now am, I will not, if the choice be left me, leave the country till I can bring with me the means of living independently out of it. If the affairs of Wilcox, Steinmark and Co., continue to prosper as well as they do at present, I may hope, unless some griping fit of avarice seizes on me, to come and turn my dollars into thalers, before many years are over. But where's Lottchen? I must positively be off before sunrise to-morrow; and if she does not make haste, I shall have nothing ready!"

But Lottchen was not just then to be found. In truth, she was at that identical moment walking very slowly, and with no symptoms of the hurry that the business of the hour called for, with young Sigismond at her side, beneath the shelter of a row of locust trees, at the farthest part of the garden.

The happiness of Hermann, upon the events of this day, was perhaps not less profound, though less demonstrative than that of the rest. His mind was like a clear lake, that bears on its sympathetic bosom the colors of the objects that nature has placed around it; and as these become bright and dim by the influence of the varying heavens, such were their strongly-marked effects on him. First among these kindred forms forever reflected on his affectionate breast, was that of his father. The quiet boy, while learning from him, in common with the rest, such lore as an accomplished gentleman will almost inevitably communicate to his children, whether chance has placed him in a palace or a hut, the quiet Hermann, though nowise deficient in all such studies as occupied Lotte and his brothers, had in addition, a separate and secret study of his own—namely, the character of his loved and venerated father. The result of this, was a degree of devoted attachment by no means common in any of the relations of life. But the boy had not blundered—Frederic Steinmark deserved it all.

It was, therefore, the deep-seated, delicious satisfaction, which beamed from his father's calm but expressive eye, as he looked on the beloved beings he was at length allowed to make so very happy, that now found its answering perfection of contentment in Herman's heart.

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Never, certainly, could their new "help," Cæsar, have found a more inconvenient day to ask for a holiday, than the one he had chosen; but they all seemed too busy to remember it. When, however, in consequence of the well-inspired remonstrance of Phebe, the active and intelligent lad once more appeared amongst them, his appearance was hailed by a very general and approving acclamation; and "Cæsar, run there;" and "Cæsar, come here;" and "Cæsar, do this;" and "Cæsar, do that;" assailed him on all sides.

But he proved himself good at his need, and with a happy smile, that displayed his white teeth from ear to ear, and less blundering than ever negro showed before, he literally contrived to do all their biddings without mistaking one.

It was in obedience to one of these numerous behests, that he ran off, with the swiftness of a stag, to Whitlaw's multifarious store, to procure cord and canvass, and sundry other packing necessaries, for the final completion of Fritz's preparations; and just as he reached the door, young Whitlaw and his friend Mr. Smith, passed before it, on their way to meet their horses, which a negro was leading round from the stable. They both knew him in an instant, and stood silently watching him at the door of the store, till he had done his errand. A few words were then exchanged between them, the result of which was, that the negro was ordered to walk the horses about, while the two gentlemen paid a visit to our friend Clio.

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CHAPTER XLII.

When Jonathan Jefferson arrived with his friend at Mount Etna, about four hours before our narrative has reached, he had the satisfaction of finding his step-mother exceedingly well-dressed, and the best keeping-room wearing an air of even more gentility and elegance, than usual; as the lady had just enjoyed the satisfaction of showing off her house, herself, and her slaves, to one of her relations, who had been kind enough to afford her an opportunity for this display, by coming to dine with her.

Luckily, they were but just departed; so Mrs. Whitlaw had not had time to order the "nigger gals" to take off their shoes and stockings, and clean aprons, nor to lay aside her own magnificent cap, with three full-blown roses in the front of it.

Old Whitlaw was, as usual, at the Eagle, and the faithful Clio, in the store; so the young man was, upon the whole, very well satisfied with the aspect which "Mr. Whitlaw's place at Mount Etna," presented to his friend. That this effect might not be injured by the ill-timed introduction of his labor-stained aunt, his usual salutation of "Where's aunt Clio?" was changed for the much more civil address of, "Good evening, mother. This is my friend, Mr. Smith of Cottenlands, one of the finest plantations near Natchez, after the Colonel's; and a friend he is of his, too, and much respected, so please to make him welcome."

"To be sure I will, Jonathan, and I'm right-down glad to see him, I'm sure. 'Tis always a treat to us country ladies, Mr. Smith, when we are so happy as to get a visit from you town gentlemen. But you'll take a drink, Jonathan, won't you, you and Mr. Smith, too? I'm sure you must be dry enough, riding such sultry weather as this?"

The offer was accepted, and a "drink" of the usual refreshing kind, was set before them—consisting of three parts whisky, and one water, cooled, however, with a very commendable lump of ice, and flavored with sugar and a leaf or two of mint—a mixture, by the way, which, when the spirituous part is less nauseous, and about one-eighth in quantity, is far from disagreeable under a Louisianian sun.

While stretching their limbs, in various graceful attitudes, under the shade of Mrs. Whitlaw's portico, and sipping their mint julap, as sedulously as if their only motive in coming into the country was to enjoy themselves, they began to question her concerning the family at Reichland, and particularly as to any knowledge she might have of a certain Mr. Bligh, who was "remarkable intimate with 'um."

Now, the truth was, that Mrs. Whitlaw had never seen Mr. Bligh, or even remembered to have heard his name before: but there are some people, who never hear a question asked in a tone that seems to indicate mystery and mischief, without choosing to appear acquainted with the matter; and of such was Mrs. Whitlaw. "Bligh" she repeated, "Oh, to be sure, I know him well enough."

"You do, ma'am?" said Mr. Smith, eagerly: "that's well. Then you know, of course, that he's on the saintly lay? You never happened to hear him preach yourself, did you, Mrs. Whitlaw?"

"I am not that sure, Mr. Smith," replied the lady, who began to feel puzzled how to answer; "but the fact is, that he being a friend of the Reichland people, he can't fail to be altogether despisable in my eyes, for there's nothing about 'em from end to end, but what I hate and detest."

A great many very pithy questions were then asked, and a great many unmeaning answers given; but Whitlaw contrived that one fact at least should be established in the mind of his friend,—namely; that slavery was an abomination in the eyes of the Steinmarks, and that they were never known to omit an opportunity of showing grace and favor to a negro whenever they could find occasion to do so.

This was something; and Jonathan Jefferson felt that if he could set his father on the scent, it might lead to more. But to do this to advantage, he felt that it would be advisable to see him alone, as a few hints might be necessary which would not greatly add to the value of the testimony he sought, even in the eyes of his liberal and well-judging friend, Mr. Smith. He, therefore, privately decided to ride over alone, on the following morning, for this purpose; and meanwhile he took an opportunity, while his respected step-mother was expatiating on the sins and detestabilities of the Steinmark race, to slip out in order to have a word with aunt Cli. From her he knew that he should, at any rate, learn the truth in a moment, and be able to ascertain, without more ado, whether the people called Bligh were known to the Steinmarks or not.

Some moments were inevitably wasted by the unconquerable raptures of the good Clio, at the unexpected sight of her nephew; and coffee was weighed amiss, and soap was cut awry, while she gazed with delight at his ever improving elegance, now seen for the first time since his return from New Orleans.

But if the spirit of Jonathan Jefferson was chafed by this very unnecessary delay, he found some atonement for it in the succinct brevity with which she answered his questions, as soon as he could find an opportunity to put them.

"Do you know a man named Bligh, Aunt Cli?"

"Yes, Jonathan, dear; he has been twice in the store with the family from Reichland, and three times he has bought coffee here for himself."

"Has he got a sister?"

"I don't know, Jonathan."

"Is he a parson?"

"I expect not, for he wears a white jacket,"

"Is he a saint, Aunt Cli?"

"I don't know, I'm sure, Jonathan."

"Then you know nothing about him?"

"No more than I have told you, my darling."

"Well, Aunt Cli, good-b'ye; but mind, don't show yourself, for I've got a first-rate planter with me, and he must not hear such a figure as you Jonathaning and dearing me up. Good-b'ye—keep close—we shall be off in a jiffy."

With this tender farewell, he departed, and was followed by a shower of blessings from the humble-minded Clio, who had neither pride nor vanity excepting for him; and who would willingly, at any time, have crept into the coal-hole, and remained there, patiently, till he bade her come out again, could she have spared him a feeling of mortification thereby, and that without ever thinking it possible that the moral nature of the request might be defective.

The sight of Cæsar however, the very identical slave who had made the appointment, drove even from the mind of the vain and cautious Whitlaw every lesser thought; and no sooner had he left the store, than he led Smith into it, saying, with abrupt and forgetful eagerness, "Aunt Cli, whose slave is that?"

"He's owned by Master Steinmark, Jona——; I mean, he's Mr. Steinmark's slave, sir."

"Mr. Steinmark's slave? Why, what's in the wind now? I thought the Steinmarks were known to have said, over and over, that they never would own a slave?"

"And that's true too, Jona——sir. This young man is the first and the only one they ever bought."

The two gentlemen exchanged very meaning glances.

"They bought him, did they?" pursued Whitlaw. "Who did they buy him of?"

"'Tis a curious kind thing of 'em, if all's true as is said about it," answered the innocent Clio, who would not for anything—no, not even to please her darling Jonathan, have uttered a word that could be injurious to the Steinmarks; "curious kind, and just like 'em; for you see he was a runaway slave from New Orlines, and 'twas just for that very reason, and no other, that Master Steinmark bought him,—at least that's what the old German shepherd said here one day, and I expect it's no more than the truth; and a curious sight of money he gave for him, too; and now, you see, he's safe and out of all mischief, and may snap his fingers, mayn't he, at his old master?"

"That's coming to the point, anyhow, I expect—eh, Smith?" was Whitlaw's remark, as he left the store.

"Plain as a pike-staff," answered his friend. "If we can't do something here, 'twill be queer. I say, Whitlaw, who's that old woman in the store? What was it you called her?"

"The old woman? Oh, that's my father's old—— my eye! now, I think of it, Smith, what a glorious job it will be if we can make this story out to be true, and catch the whole hatch of 'em preaching and praying, with the niggers beside, won't it?"

"I expect it will, Mr. Whitlaw. But, above all things, we must get hold of Hogstown; he's the man to make the most of it. God grant he may be back from New Orlines to-morrow, or we shall be stumpt after all."

"Not we, Mr. Smith, not we. I wish Hogstown back, that's a fact, 'cause he's first-rate at giving the white people a notion of what they ought to be doing; but it don't follow that we'll be stumpt, even if the Sabbath comes round without him. Why, the thing lies in a nut shell, and I guess that without Lynch-law at all we could carry it through, Mr. Smith, and bring these devilish Germans to the grindstone, every nose of 'em; and that by regular State-law, and nothing else."

Mr. Smith replied to this by laying his forefinger on his lip, and nodding his head with much occult meaning.

"You be careful, my young friend, if you please, how you get upon that law. It's all very well to speak of State-law when needs must, and to make a talkification in Congress about our respect for the laws, and our reverence for the laws, and our obedience to the Constitution, and all that. This is all very well, in the right place, and that's at Washington. Not that they seem over particular about the matter there, either; but, at any rate, trust me, that, out here, the nearer we can get to having the law and the gospel, too, in our own hands, the better it will be for us; and, by G——d! we'll have a try at it both ways at this Sabbath meeting, and that, without troubling the State about it, my good friend."

To this spirited view of the case our hero willingly acceded, declaring himself ready and willing to go through fire and water in such a cause and with such a leader. At a short distance from the town they separated; Whitlaw directing his horse to Paradise Plantation, where, as he well knew, he should find a well-pleased auditor, in the colonel, of all he had to communicate; and Mr. Smith repairing to the residence of Hogstown, to ascertain, if possible, the time of his return; being anxious to go in company with this intelligent and able assistant to reconnoitre the spot described by Cæsar as the place of meeting for his interview with the fair Lucy, and, what was much more important the place of rendezvous for her brother's preaching.

Whitlaw, as usual, found his patron disposed to welcome his return very cordially. The rich man, indeed, appeared every day to enjoy his own company less, and a severe attack of dyspepsia having confined him for some days to his own room, the presence of his confidential clerk was more than ever agreeable.

It happened, moreover, that the colonel also had news to communicate; a circumstance which, to one of his disposition, is a real blessing if they are fortunate enough to find some one meet to receive it, but which becomes a positive torment if they do not.

Before Whitlaw had time to announce the very important intelligence that they had all but got a preacher in their clutches, Colonel Dart had set off at full speed to recount his own adventure.

"That d—d witch has been here again, Whitlaw. Upon my soul I don't know what to make of her.—It would be nothing but down-right stupid obstinacy to doubt that she knows a cursed deal more than she has any business to know, that's a fact: and if the devil does not help her to it, 'twould be hard to say who did."

Whitlaw, who remembered the meeting at New Orleans, was by no means disposed to dispute this opinion, and replied, "True enough, sir, true enough. Has she been telling you anything new?"

"Telling me? Confound her! she does nothing but puzzle and bother me with all her tellings: and yet there's no man in his senses, I expect, who would choose to send her off without minding her."

"To be sure, sir, there's no doubt of it. But what has she been saying?" said Whitlaw, eagerly; suspecting that she had probably been giving some mysterious hints of the approaching discovery.

"I have never yet had time since you came back from Orlines," replied the colonel, "to tell you of the queer game she played here about a runaway slave from Oglevie's—and I must tell that another time now, for I've got——"

"Indeed!" exclaimed Whitlaw, suddenly; "she knew of that, too, did she?—and she brought word of it here?—it's positive clear, colonel, that woman must not be treated with disrespect—she knows all, and the devil puts her in our interest, that's a fact."

"Well, I expect so, Whitlaw. But now jest listen. She came to me to-day, and told me in so many words that I must accept an offer I should receive to-morrow morning from a farmer, a German, I think, a few miles off, for the purchase of a gal of mine;—by the way, Whitlaw, that very gal that you told me that comical flogging story about.—Well, she says that this old German will offer to buy her, and that, let him offer what he will, I must accept it and let her go."

"Possible!" cried Whitlaw, with much solemnity. "Whether 'tis a devil or an angel as sets her to work, sir, I won't pretend to say, but the old witch is true as steel to us; there's no misdoubting her—I see the whole plot as clear as the sun at noon-day. Juno, you see, has contrived to get that rebel runaway into her clutches, as sure as ever cat did a mouse; and now, cunning old soul! she's for setting that Phebe, who no more dare disobey her than disobey you, as a watch and a spy over him and his master, too.—Egad! she's a witch, colonel, and a capital one, too; and I'd not be the man to cross her, I promise you."

The conversation then proceeded in the most explicit and satisfactory manner possible; as it became clearly manifest to the comprehension of both gentlemen that they were in a fair way, by help of their inestimable ally, Juno, of speedily putting a stop, in their own neighborhood at least, to all the danger which threatened them from the wicked attempts of ill-disposed persons to "Christianize and instruct the niggers."

"ON HAND."

A farmer hired a sailor to dig a patch of potatoes, upon the condition of being allowed a bottle of whiskey to begin with. In about an hour the farmer went to see how the son of Neptune had progressed with his business of farming, when he found him holding to a stump, the bottle lying empty at his feet, and no potatoes dug.

"Halloo, you rascal," said the farmer, "is this the way you dig my potatoes?"

"If you want your potatoes dug," said the sailor, hiccoughing, "bring 'em on, for I'm not going to run all round the lot after 'em."

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